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BAPTIST MISSION PRESS.

P R E F A C E

THIS, which is Vol. XXI of the Catalogue of the Arabic and Persian MSS. in the Oriental Public Library in Bankipur, contains Mawlawi 'Abdul Hamid's Notices of the MSS., No. 2222 to No. 2412, found in the groups, Encyclopædias, Logic, Philosophy, and Dialectics. The number of volumes is 191, and of these 185 contain each a single treatise, while Nos. 2272 (it would have been better grouped differently), 2331-2333, and 2411-2412 contain each two or more, bringing the total in that enumeration to 224.

Much the longest Notice is of a MS. of *Madinat al 'Ulûm*, No. 2234, the work stated in Cairo (Vol. VI, p. 195), and again in Brock. (Vol. II, p. 425), to be by an unknown author. A note on the title-page of our copy states that one *Irniqî*, a pupil of *Qâḍizâdâh Rûmî*, is the author, but *Râmpûr* (No. 86) gives the *Qâḍizâdâh* himself as the author. Notes in the MS. of *Al Ḥâshiyatu 'Alâ Ḥâshiyati Sharḥi Maṭâli' al Anwâr*, No. 2262, attribute the annotation to *Mirzâjân Ḥabîballâh ash Shîrâzî*, but in *Bûhâr* (Vol. II, No. 291) it is attributed to *Dâ'ûd Shîrwânî*.

Attention may be drawn to the instances of success in research shown in certain Notices; as in No. 2261, where Mawlawi 'Abdul Hamid claims to have established that *Ad Dawwânî* is the author of *Tânwir al Maṭâli'*; in No. 2264, where he adds to the evidence against acceptance of the statements of *Ḥâj. Khal.* regarding the date of the death of *Shamsaddîn Muḥammad as Samarqandî*; in No. 2299, where the cataloguer, dealing with an annotation of a gloss, had the authorship of both works to determine; and in No. 2308, a gloss on *Sanûsî's Mukhtaṣar*, and No. 2405, where each time the question was the determination of authorship.

The volume contains the Notice of a MS. (No. 2338), dated A.H. 520 (A.D. 1126). There is only one older MS. in the Library, No. 825 (Vol. XIII). As is the case as regards the authors of the works catalogued in Vol. X, a large proportion of the authors of the works described in this volume are men of Indian birth.

Special attention may be drawn to the following MSS. :—

Nos. 2223-2225. A beautiful copy of *Ash Shifâ'* in three volumes by *Ibn Sînâ*.

- No. 2229. A rare copy of *Miftāḥ Ash Shifā'*, a detailed gloss on *Ilāhiyāt Ash Shifā'* (No. 2226), by Aḥmad bin Zain Al 'Ābidīn.
- No. 2230. A rare copy of *At Taḥṣīl* by Abū'l Ḥasan Bihmanyār, a zoroastrian and philosopher of the 6th century A.H.
- No. 2234. A rare copy of *Madinat Al 'ulūm*, an encyclopædia of 342 branches of learning, with in most cases an enumeration of the authors of the works found in the branch in question.
- No. 2237. A rare copy of *At Talkhīs*, the abridgment by (we believe) Fārābī of the Arabic translation of Aristotle's work on Logic by Ibn Ishāq.
- No. 2240. A rare copy of *Al Jawhar An Naḍid*, a commentary on *At Tajrid Fī Al Mantīq* of Ṭūsī by Hillī, a pupil of Ṭūsī.
- No. 2253. A copy, written during the lifetime of the author, of *Al-Ḥāshiyatu 'Alā Ḥāshiyah As sayyid Ash sharif*.
- No. 2256. The unique copy of a gloss on *sharḥ Ash shamsīyah*.
- No. 2260. A rare copy of an annotation of the gloss of Sayyid Sharif by Mas'ūd Shirwānī.
- No. 2263. A rare copy of an annotation of the gloss of Sayyid Sharif by 'Abdalḥakīm As siyal'kutī. Written during the lifetime of the author; dated A.H. 1016.
- No. 2283. A valuable copy of *Al Ḥāshiyat 'Alā Sharḥ At Tahdīb* by Abū'l Faṭḥ Al Ḥusain. Transcribed by the famous author, Nūrallah Ash Shustarī.
- No. 2297. A rare copy of the annotation of the gloss of Mīr Zāhid by Imādaddīn Al Labkanī.
- No. 2298. A rare copy of an annotation of Mīr Zāhid by Gulām Subḥān.

Attention may also be drawn, but more briefly, to Nos. 2300, 2301, 2304, 2307, 2312, 2313, 2337, 2339, 2352, 2379, 2380, and 2383.

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J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.

ENCYCLOPÆDIAS.

No. 2222.

fol. 489; lines 27; size 9×6; 7×4.

رسائل اخوان الصفاء

RASÂI'L IKHWÂN AŞ ŞAFÂ'.

A well-known philosophical encyclopædia containing a collection of 51 treatises, which in about A.H. 350 were composed jointly by the following philosophers of the 4th century A.H.:—

- (i) Abû Sulaimân Muḥammad bin Mas'ûd al Bustî al Muqaddasî.
- (ii) Abû Aḥmad an Nahrajûrî.
- (iii) Abû'l Ḥasan 'Alî bin Hârûn az Zanjânî.
- (iv) Abû'l Ḥasan 'Alî bin Raminâs al 'Awfî.
- (v) Zaid bin Rafâ'a.

For the authors see Z.D.M.G., vol. xiii, pp. 1-43; Leclerc, vol. i, p. 393; Abh. D. Berlin, Akad. 1858, p. 240; Dieterici, Philosophie der Araber, pp. 141-151; Ency. of Islâm. No. 25, p. 459; Brock., vol. i, pp. 213-14; Qiftî, pp. 82-88. See also the following note on the title-page, where the names of the five authors are given:—

الحمد لله وسلام على عباده الذين اصطفى اعلم يا اخي ان
مصنفى كتاب اخوان الصفا خمسة انفس فبوا الخمسة
شم اخوان الصفا و خشن اوتوا ادا وجدنى فليعلم انى كتاب
اخوان الصفاء الذى قرب من تصديقه *

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى
رسائل اخوان الصفاء و هي احدى
و خمسين رسالة في فنون العلم الخ *

The contents of the work are fully described in Bûhâr Lib. Cat., vol. ii, No. 337; Br. Mus. Suppl., No. 708.

The most important parts of the work with a translation were published in Leipzig, 1883-6, by Fr. Dieterici.

For other copies of the work see Berlin, Nos. 5035-42; India Office, No. 474; Paris, No. 2303-9; Munich, No. 562; Pet. Rosen., No. 194; Br. Mus. Suppl., No. 708; Bûhâr, Lib. Cat., vol. ii, No. 337; Râmpûr, No. 378; Âsafiyah, Nos. 1-4. The work was printed at Bombay in four volumes in A.H. 1303-6. For other editions see Ellis Cat., vol. i, p. 742.

Written in Nasta'liq. Dated A.H. 1190.

A seal, bearing the inscription لسان السلطان محمود الدولة منشى محمد مفدر على خان بهادر is found on the title-page; for an inscription of the same name see Lib. Cat., vol. xix, No. 1502.

Sundry notes of previous owners belonging to the 12th century A.H. are found on the title-page.

No. 2223.

foll. 220; lines 33; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الجلد الاول من الشفاء

AL JILD AL AWWAL MIN ASH SHIFÂ'.

The first volume of *Ash Shifâ'*, the famous philosophical encyclopædia in three volumes. The work is divided into the following four parts: (i) Logic, (ii) Physics, (iii) Mathematics and Astronomy, and (iv) Metaphysics. The present volume containing the larger portion of the first part ends with the كتاب الجدل of the same part.

Author: Abû 'Alî Ḥusain bin 'Abdallâh bin Sinâ ابن علي الحسين, the celebrated philosopher, known in Europe by the name of Avicenna. He died in A.H. 428=A.D. 1036. See Lib. Cat., vol. iv, No. 19.

Beginning:—

قال الشيخ الرئيس ابو على بن حسين بن عبد الله بن سينا رحمه
الله وبعد حمد الله و الثناء عليه كما هو اهله الخ *

For other copies of the work see Berlin, No. 5014; Br. Mus., No. 745; Br. Mus. Suppl., No. 711; Bodleian, p. 581; Cairo, vol. iii, p. 99; Yeni. Nos. 770-5; Râmpûr, Nos. 311-13; Asiatic Society, p. 82; Bûhâr, Lib. Cat., vol. ii, Nos. 281-87; India Office, Nos. 475-77, where the contents of the work are fully described.

It has been lithographed in Tîhrân, A.H. 1303. Some portions of the Logic, Physics and Metaphysics of the present work have been translated into Latin by Dominicus Gundisalvus, A.D. 1508, see Ellis, vol. i, p. 595.

Written in beautiful Nasta'liq within gold-ruled borders. Not dated; apparently 10th century A.H. It contains a beautiful frontispiece.

The title-page contains a copy of the note of Abû 'Ubaid, a pupil of the author, regarding the merit of the work; it begins thus:—

قال ابو عبيد احمد الله على نعمائه *

The present MS. in A.H. 1098 was in the possession of one Najaf 'Alî, see his autograph note on the title-page.

At the beginning there are 10 folios written in a later hand containing an index of the contents of all the volumes of the work.

No. 2224.

fol. 134; lines 33; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Vol. II.

Continuation of the preceding volume. The present volume, completing the remaining portion of the first part of the work, contains a portion of the second part of the same. The first part ends on fol. 48^a thus:—

تم علم المنطق و يتلوه السماع الطبيعى الخ *

The present volume ends with رابع thus:—

تم الفن الرابع من طبيعات الشفاء *

Written in Nasta'liq. Not dated; apparently 10th century A.H.

No. 2225.

fol. 241; lines 33; size $10\frac{1}{2} \times 7$; $7\frac{1}{2} \times 4\frac{1}{2}$.

Vol. III.

Continuation of the above. Completing the second part of the work, it contains the third and fourth parts, with which the work ends.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

All these three volumes are written by the same scribe, who does not reveal his name anywhere.

No. 2226.

fol. 163; lines 19; size 8×5 ; $5\frac{1}{2} \times 3$.

الْهَيَاتُ الشِّفَاءُ

ILÂHÎYÂT ASH SHIFÂ'.

The fourth and last part of the work, corresponding with folios 199-241 of the preceding copy. The present part on Metaphysics, known as '*Ilâhîyât ash Shifâ'*', is treated as an independent composition on the subject. Hence we notice that many scholars transcribed separate copies of the present part under the title of '*Ilâhîyât ash Shifâ'*', and a number of scholars composed glosses and annotations on it. For a separate copy of the present part see Berlin, No. 5044.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد و آله
الاکرمین اجمعین الفن الثالث عشر من کتاب الشفاء فی الالهیات *

It was frequently printed and lithographed.

Written in Nasta'liq. Dated A.H. 1082.

Scribe: عطاء الله.

No. 2227.

fol. 146; lines 31; size $9\frac{1}{2} \times 5$; $7\frac{1}{2} \times 3\frac{1}{2}$.

حاشية الشفاء

HÂSHIYAT ASH SHIFÂ'.

A gloss on *Ilâhiyât ash Shifâ'* (No. 2226 above); much appreciated and remarkable for the critical acumen shown in it.

By Şadraddîn Muḥammad bin Ibrâhîm ash Shirâzî صدر الدين الشيرازى, a famous scholar of Persia, who died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 622.

Beginning:—

قال قدس سره ان العلوم الفلسفية كما قد اشير اليه الخ ذكر الشيخ
فى الفصل الثانى من الفن الاول وهى فى المنطق ان الغرض من
الفلسفة ان يوقف على حقائق الاشياء كلها الخ *

For other copies of the work see Râmpûr, No. 60; Âsafiyah, No. 51.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

Scribe: محمد بن حسين العقيلي.

The scribe in the following note at the end says that he transcribed the present copy from an autograph copy dated A.H. 1044:—

قد نقلت هذه النسخة الشريفة من خط مؤلفها المولى
العلامة المحقق مولانا صدر الدين الشيرازى فى سنة اربع و اربعين بعد
الف و انا العبد المذنب محمد بن حسين العقيلي
الاسترابادى *

No. 2228.

fol. 274; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another beautiful copy of the preceding work.

Written in Naskh, within gold-ruled borders. It contains a beautiful frontispiece.

Three seals of Awadh kings of the 12th century are found at the beginning.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2229.

fol. 349; lines 25; size $9\frac{1}{2} \times 6$; $7\frac{1}{2} \times 4\frac{1}{2}$.

مفتاح الشفاء

“ MIFTÂH ASH SHIFÂ’.

A detailed gloss on *Ilâhiyât ash Shifâ’* (No. 2226 above), composed in A.H. 1065 during the reign of Shah ‘Abbâs ii (A.H. 1052–1077=A.D. 1642–1666) of the Şafavid dynasty of Persia.

Author: Aḥmad bin Zain al ‘Âbidîn al ‘Alawî al ‘Âmulî احمد بن زين العابدين العلوي العاملي, a distinguished Shî‘ah scholar of the 11th century, who studied under Bâqir Dâmâd (d. A.H. 1040=A.D. 1630); see *Kashf al Ḥujub*, fol. 143^a, where mention of the author and the work is made thus:—

مفتاح الشفاء لاحمد بن زين العابدين العلوي وهى

حاشية لآلبيات الشفاء *

Beginning:—

الحمد لمن رفع سرادقات اللاهوت و سمينا شرحنا هذا
بمفتاح الشفاء فى شرح آليات كتاب الشفاء اتفق تصنيف
هذا الشرح فى زمان الدولة القاهرة شاء عباس خاد الله ملكه
النج *

The present copy is incomplete at the end and ends abruptly thus:—

و كما يجوز ان يدل لفظه *

We are not acquainted with any other copy of the work.

Written in Nasta‘liq. Not dated; apparently 12th century A.H.

No. 2230.

fol. 134; lines 25; size $8 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

التحصيل

AT TAḤṢĪL.

A valuable and useful work containing explanations of the technical terms used in Logic, Physics and Metaphysics, and expounding important and difficult points of those branches of learning. The work is divided into several *Kitāb*, of which the present copy comprises the second and the third *Kitāb*.

Foll. 1-57. الكتاب الثانى فى المقدمات التى يحتاج اليها فى

جميع العلوم *

Foll. 58-134. الكتاب الثالث فى الاشارة الى اعيان الموجودات

العلم *

Author: Abu'l Ḥasan Bihmanyâr bin Marzubân بهمنيار بن مرزبان, a Zoroastrian and a distinguished philosopher of Persia in the 5th century A.H. He was a favourite pupil of Ibn Sina (No. 2223 above). He died in A.H. 430 = A.D. 1038. See Brock., vol. i, p. 458; *Iktifâ' al Qunû'*, p. 206; *Durrat al Akhbâr*, published in the Magazine of the Oriental College, Lahore, Series 17, p. 69.

Beginning:—

الحمد لله رب العالمين و الصلوة على محمد و آله الطاهرين الكتاب

الثانى فى المقدمات التى يحتاج اليها فى جميع العلوم و هو العلم

الموسوم بعلم ما بعد الطبيعة العلم *

It ends thus:—

تم كتاب المنطق *

Hâj. Khal., vol. ii, p. 217, mentions the present work without any description.

Only two other copies of the work are known to us, viz., Râmpûr, Nos. 16-17.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 2231.

foll. 79; lines 25; size 8×6; 6×4.

اتمام الدراية

ITMÂM AD DIRÂYAH.

The present work is a commentary on the commentator's own text, viz., *An Nuqâyah*, an encyclopædia dealing with fourteen branches of Muslim learning. The present commentary was composed in A.H. 873; see the colophon quoted below.

Commentator: Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûtî جلال الدين عبد الرحمن بن ابي بكر السيوطي. He died in A.H. 911 = A.D. 1505. See Lib. Cat., vol. v, part i, No. 123.

Beginning:—

الحمد لله على نعمه السابقة الشاملة و بعد فلما ظهر
لى تصويب الملحين على من وضع شرح على الكراسة التى سميتها
بالنقاية بادرت الى ذلك و سميتها اتمام الدراية لقراء
النقاية الخ *

For other copies of the work see Leid., No. 910; Cairo, vol. v, p. 108.

The work was lithographed at Bombay in A.H. 1309.

The colophon of the author indicating the date of composition and quoted by the scribe runs thus:—

فرغ منه مؤلفه سنة ثلاث و سبعين و ثمانمائة *

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 2232.

foll. 73; lines 17; size 8×5½; 6×4.

The Same.

Another copy of the preceding work. Several passages of the work are omitted in the present copy.

Written in Nasta'liq. Dated A.H. 1273.

Scribe: سيد سراج الدين.

There are original notes throughout the copy.

No. 2233.

fol. 52; lines 15; size $10 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

روضۃ الفصوم

RAUDAT AL FUHÛM.

A versified enlargement of the preceding work. It contains 1,500 couplets dealing with eighteen branches of Muslim Science.

Author: Aḥmad bin 'Abdalḥaqq as Sanbātī أحمد بن عبد الحق السنباطي, a famous scholar of the 10th century A.H., who, according to Hāj. Khal., vol. vi, p. 732, and Brock., vol. ii, p. 368, died in A.H. 990=A.D. 1582; but the author of Berlin, No. 89, on reliable authority, says that he died in A.H. 995=A.D. 1586.

Beginning:—

(1) الحمد لله الكريم المحسن * الواسع الفضل العظيم المعنى

(2) ثم الصلوة والسلام ابدأ * على نبي قد اتانا بالهدى

(15) سميته بروضة الفهوم فى * نظم نفاية العلوم ناعرف

For other copies of the work see Goth., No. 169; Leid., No. 13; Br. Mus., No. 893/7; Alger, No. 67/2; Berlin, 89, where the contents of the work are fully described.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2234.

fol. 149; lines 17; size $9 \times 6\frac{1}{2}$; 7×4 .

مدينة العلوم

MADÎNAT AL 'ULÛM.

An encyclopædia containing brief descriptions of 341 branches of learning. Under most of the branches the works belonging to that branch and the authors of those works are enumerated. The present work is divided into a *Muqaddimah*, two *Tarf* and a *Khâtimah*.

Foll. 3-133 الطرف الاول (The first *Tarf*). The first *Tarf* is arranged in the following six *Dauhat*:—

Foll. 3-4. The first *Dauhat* الاولى is subdivided into a *Muqaddimah* and two *Shu'ba*. The first *Shu'ba* is on the following five branches:—(i) علم ادوات الخط. (ii) علم قوانين الكتابة. (iii) علم ترتيب الحروف. (iv) علم كيفية تولد الخطوط. (v) تحسين الحروف.

The second *Shu'ba* deals with the following four branches:—(i) علم خط. (ii) علم الاملاء الخط العربي. (iii) علم ترتيب اشكال بسائط الحروف. (iv) علم خط العروض.

Foll. 5-51. The second *Dauhat* الثانية. It is subdivided into three *Shu'ba* and a *Muqaddimah*. In the first *Shu'ba* the following five branches are dealt with:—(i) علم مخارج الحروف. (ii) علم الصرف. (iii) علم الاشتقاق. (iv) علم الوضع. (v) علم اللغة. The second *Shu'ba* comprises the following thirteen branches:—(i) علم العروض. (ii) علم البدیع. (iii) علم البيان. (iv) علم المعاني. (v) النحو. (vi) علم مباني الشعر. (vii) علم قرض الشعر. (viii) علم القوافي. (ix) علم الدواوين. (x) علم المعاصرة. (xi) علم مباني الانشاء. (xii) علم التواريخ. (xiii) The third *Shu'ba* contains a description of the following seventeen branches:—(i) علم وقائع الاعم. (ii) علم الامثال. (iii) علم الشروط و السجلات. (iv) علم الترسيل. (v) علم استعمال الالفاظ. (vi) علم المصنف. (vii) علم المعمل. (viii) علم الالغاز. (ix) الاحاجي في الاغلوطن. (x) علم مسامرة الملوك. (xi) علم الجناس. (xii) علم المقلوب. (xiii) علم المغازي والسير. (xiv) علم اخبار الانبياء. (xv) حكايات الصالحين. (xvi) علم طبقات القراء و المفسرين و المحدثين و الائمة. (xvii) علم تواريخ الخلفاء الاربعة و النكاة و الحكماء.

Foll. 52-57^a. The third *Dauhat* الثالثة. It contains the following five branches:—(i) علم آداب الدرس. (ii) علم المنطق. (iii) علم الخلاف. (iv) علم الجدل. (v) النظر.

Foll. 57^b-84^a. The fourth *Dauhat* الرابعة. It is sub-divided into a *Muqaddimah* and ten *Shu'ba*. The first *Shu'ba* deals with علم. The second with the following six branches of the above-mentioned علم. (i) علم معرفة النفوس الانسانية. (ii) علم معرفة المملكة. (iii) علم تقاسيم. (iv) علم مقالات الفرق. (v) علم امارات النبوة. (vi) علم معرفة المعاد. The third *Shu'ba* is on علم طبيعي. The 4th *Shu'ba* expounds the following sixteen branches of the above-mentioned علم طبيعي. (i) علم الفلاحة. (ii) علم الحيوان. (iii) علم النبات. (iv) علم البيطرة. (v) علم الطب.

(ix) علم الكون و الفساد (viii) علم الجواهر (vii) علم المعادن (vi) علم احكام النجوم (xii) علم تعبیر الرويا (xi) علم الفراسة (x) علم قوس و قزح علم الكيمياء (xvi) علم السيميا (xv) علم الطلسمات (xiv) علم السحر (xiii)

The 5th *Shu'ba* is again divided into four *'Unqūd*.

The first *'Unqūd* deals with the following eleven branches:—(i) علم طبخ الاشربة و (iv) علم الصيدلة (iii) علم الكعالة (ii) علم التشريع علم (vii) علم تركيب انواع المداد (vi) علم قلع الاثار من الثياب (v) المعاجين علم المقادير و الاوزان (x) علم الحجامة (ix) علم الفصد (viii) الجراحة علم البلاء (xi)

The second *'Unqūd* includes the following eleven branches:—(i) علم قيافة (iv) علم الاكفاف (iii) علم الاساير (ii) علم الشامات و الخيلان علم (vii) علم الاعتداء بالبراري و الاقتار (vi) علم قيافة البشر (v) الاثر علم العرافة (x) علم نزول الغيث (ix) علم استنباط المعاون (viii) الريافة علم الاختلاج (xi)

The third *'Unqūd* deals with the following five branches:—(i) علم الطير (v) علم القرعة (iv) علم الفال (iii) علم الرمل (ii) الاختيارات

The fourth *'Unqūd* is on the following fifteen branches:—(i) علم علم القلطيقات (iv) علم دعوة الكواكب (iii) علم الاستحضار (ii) الكهانة علم (viii) علم السر المكتوم (vii) علم الساسانية (vi) علم الاخفاء (v) علم (xii) علم العرائم (xi) علم الرقى (x) علم الخواص (ix) النيرنجات علم الاستعانة (xv) علم تعلق القلب (xiv) علم الشعبة (xiii) كشف الدك

The 6th *Shu'ba* expounds the following four branches:—(i) علم علم الموسيقى (iv) علم العدد (iii) علم الهيئة (ii) الهندسة

The 7th *Shu'ba* includes the following fifteen branches:—(i) علم مراكز (iv) علم المرايا المحرقة (iii) علم المناظر (ii) علم عقود الابنية علم انباط المياه (vii) علم المساحة (vi) علم جر الاثقال (v) الاثقال علم البنكومات (xi) علم التعديل (x) علم الرمي (ix) علم آلات العربية (viii) (xv) علم الموازين (xiv) علم السباحة (xiii) علم الملاحة (xii) علم آلات المينة

The 8th *Shu'ba* deals with the following twenty-seven branches:—(i) علم حساب النجوم (iii) علم كتاب التقاويم (ii) علم النيرنجات علم (vii) علم المراقبات (vi) علم آلات الرصدية (v) علم كيفية الارصاد (iv) علم تسطيح الكرة (x) علم الاكر المتحركة (ix) علم الاكر (viii) آلات لاطلية علم منازل القمر (xiii) علم مقادير العلويات (xii) علم صور الكواكب (xi) علم معرفة (xvi) علم مسالك البلدان و الامصار (xv) علم الجغرافية (xiv)

علم الادوار و الاكوار (xviii). علم خواص الاقاليم (xvii). البرود و مسافاتاها.
 علم (xxii). علم مواسم السنة (xxi). علم الملاحم (xx). علم القرائات (xix).
 علم عمل الاسطرلاب (xxiv). علم وضع الاسطرلاب (xxiii). عواقب الصلوة
 علم (xxvii). علم عمل ربع الدائرة (xxvi). علم وضع ربع الدائرة (xxv).
 آلات الساعة.

The 9th *Shu'ba* is on the following nine branches of learning:—

(i) علم الجبر و المقابلة (iii). علم حساب التخت و الميل (ii). علم الحساب (i).
 علم حساب (vi). علم حساب الدور و الوصايا (v). علم حساب الخطائين (iv).
 علم (ix). علم خواص الاعداد (viii). علم اعداد الوفق و الدفق (vii). العقود
 حساب الدرهم و الدنانير.

The 10th *Shu'ba* deals with following three branches:—(i) علم
 آلات العجيبة (ii). علم الرقص (iii). علم العج.

Foll. 84^b-85. The fifth *Dauhat* الخامسة الدوحة. It is sub-
 divided into four *Shub'a*.

The first *Shub'a* is on علم الاخلاق.

The second on علم تدبير المنزل.

The third on علم السياسة.

The fourth *Shu'ba* deals with the following four branches:—

(i) علم (iv). علم الاحتساب (iii). علم آداب الوزارة (ii). علم آداب الملوك (i).
 قود العساكر.

Foll. 86-133. The sixth *Dauhat* السادسة الدوحة. It is sub-
 divided into eight *Shu'ba*.

The first *Shu'ba* is on علم القراءة.

The second on علم رواية الحديث.

The third on علم تفسير القرآن.

The fourth on علم دراية الحديث.

The fifth on علم الكلام.

The sixth on علم اصول الفقه.

The seventh on علم الفقه.

The eighth *Shu'ba* is again divided into following seven
Maṭlab:—

The first *Maṭlab* includes the following six branches:—(i) علم
 علم علل القرائات (iv). علم الوقوف (iii). علم مخارج الحروف (ii). معرفة الشواذ
 علم آداب كتابة المصحف (vi). علم رسم كتابة القرآن (v).

The second *Maṭlab* treats of the following nine branches:—(i)
 علم ناسخ الحديث (iii). علم اسباب ورود الاحاديث (ii). علم شرح الحديث
 علم رموز اقوال (v). علم تاويل اقوال النبي صلى الله عليه وسلم (iv). ومنسوخه

(viii) علم تلفيق الاحاديث (vii) علم غرائب لغات الحديث (vi) النبي . علم طب النبي (ix) . علم احوال رواة الحديث .

The third *Maṭlab* expounds the following seventy-four branches:—(i) علم معرفة المكي (ii) علم معرفة الحضري و السفري (iii) علم معرفة الفرائشي و النومى (v) علم معرفة الصيقي و الشثاني (iv) . النجاري و الليلى علم معرفة (viii) . علم معرفة اول ما نزل (vii) . علم معرفة الارضى و السماوى (vi) علم معرفة ما (x) . علم معرفة ما نزل علي لسان بعض الصحابة (ix) . سبب النزول علم معرفة ما نزل متفرقا (xii) . علم معرفة ما تأخر حكمه عن نزوله (xi) . تكرر نزوله علم (xv) . علم معرفة ما نزل علي بعض الانبياء (xiv) . علم معرفة ما نزل سبعا (xiii) علم معرفة جمعه و (xvii) . علم معرفة اسمائه (xvi) . معرفة كيفية انزال القرآن علم (xx) . علم معرفة حفاظه و رواته (xix) . علم معرفة عدده و سورة (xviii) . ترتيبه علم معرفة (xxii) . علم معرفة المتواتر و المشهور (xxi) . معرفة العالى و النازل علم معرفة كيفية (xxiv) . علم معرفة الامالة (xxiii) . الموصول لفظا و المفصول معنى (xxvii) . علم معرفة الاقباس (xxvi) . علم معرفة آداب تلاوته (xxv) . تحصيل القرآن علم معرفة ما وقع فى القرآن تعيين لغة الحجاز (xxviii) . علم معرفة غريب القرآن علم معرفة معانى (xxx) . علم معرفة ما وقع فى القرآن من غير لغة العرب (xxix) . علم معرفة قواعد مهمة يحتاج اليها المفسر (xxxii) . علم معرفة احواله (xxxi) . الادوات علم معرفة مقدم القرآن و مؤخره (xxxiv) . علم معرفة المحكم و المتشابه (xxxiii) . علم معرفة ناسخ القرآن و منسوخه (xxxvi) . علم (معرفة) عام القرآن و خاصه (xxxv) . علم معرفة مطلق القرآن و مقبده (xxxviii) . علم معرفة مشكل القرآن (xxxvii) علم (xli) . علم معرفة حقيقة الفاظ القرآن (xl) . علم معرفة وجوه مخاطباته (xxxix) علم معرفة (xliii) . علم معرفة العصر و الاختصاص (xlii) . معرفة تشبيه القرآن علم (xlv) . علم معرفة الانجاز و الاطناب (xliv) . كليات القرآن و تعريفاته علم معرفة (xlvii) . علم معرفة بدائع القرآن (xlvii) . علم معرفة الخبر و الانشاء علم معرفة مناسبات الايات (xlix) . علم معرفة فوائده السور (xlviii) . خواص الآى علم معرفة العلوم (lii) . علم معرفة اعجاز القرآن (li) . علم معرفة المشتبهات (l) علم معرفة اقسام (liv) . علم معرفة امثال القرآن (liii) . المستنبطة من القرآن علم معرفة ما وقع فى القرآن من (lvi) . علم معرفة جدل القرآن (lv) . القرآن علم معرفة اسماء من (lviii) . علم معرفة مبيعات القرآن (lvii) . الاسماء و الكنى علم معرفة افضل (lx) . علم معرفة فضائل القرآن (lxi) . انزل فيه القرآن علم معرفة خواص القرآن (lxii) . علم معرفة مفردات القرآن (lxi) . القرآن علم معرفة تفصيله و تاويله (lxiv) . علم معرفة مرسوم الخط و آداب كتابته (lxiii) (lxvii) . علم معرفة غرائب التفسير (lxvi) . علم معرفة شروط المقاسر و آدابه (lxv) علم التصرف (lxix) . علم خواص الحروف (lxviii) . علم معرفة طبقات المفسرين علم التصرف بالاسم (lxxi) . علم الحروف الدورانية و الظلمانية (lxx) . بالحروف .

علم (lxxiv). علم دائرة العالم (lxxiii). علم الجفرو الجامعة (lxxii). الاعظم دفع مطاعن القرآن.

The fourth *Maṭlab* is on the following six branches:—(i) علم المواعظ. علم الزهد و الورع (iv). علم الآثار (iii). علم الادعية و الاوراد (ii). علم المغازي (vi). علم ملوة الحاجات (v).

The fifth *Maṭlab* is on فروع اصول علم الدين.

The sixth *Maṭlab* deals with the following four branches:—(i) علم الخلاف (iv). علم الجدل (iii). علم المناظر (ii). علم النظر.

The seventh *Maṭlab* treats of the following five branches:—(i) علم معرفة (iv). علم القضاء (iii). علم الشروط و السجلات (ii). علم الفرائض. علم الفتاوى (v). احكام الشرائع.

Foll. 134-147. The second *Tarf* الطرف الثانى. It is divided into four *Qism*.

The first *Qism* is on the following five branches:—(i) علم اسرار (iv). علم اسرار الصوم. علم اسرار الزكوة (iii). علم اسرار الصلوة (ii). الطهارة. علم اسرار الحج (v).

The second *Qism* includes the following nine branches:—(i) علم (iv). علم آداب الكسب و المعاش (iii). علم آداب النكاح (ii). آداب الاكل. علم آداب السفر (vi). علم آداب العزلة (v). علم آداب الصعبة و المعاشرة (vii). علم آداب النبوة (ix). علم آداب الحسبة (viii). علم آداب السماع والوجد (x).

The third *Qism* deals with the following twelve branches:—(i) علم فضيلة كسرة الشبهتين (iii). علم رياضة النفس (ii). علم عجائب القلب. علم آفات الدنيا (vi). علم آفات الغضب (v). علم آفات اللسان (iv). علم آفات (x). علم آفات الريا (ix). علم آفات الجاه (viii). علم آفات المال. علم آفات الغرور (xii). علم آفات المعجب (xi). الكبير.

The fourth *Qism* treats of the following nineteen branches:—(i) علم منافع (iv). علم منافع الشكر (iii). علم فوائد الصبر (ii). علم التوبة. علم فوائد الزهد (vii). علم فوائد الفقر (vi). علم منافع الخوف (v). الرجى (xi). علم فوائد الشوق (x). علم فوائد المحبة (ix). علم فوائد التوكل (viii). علم فوائد النيتك (xiii). علم فوائد الرضى (xii). علم فوائد الانس (xiv). علم فوائد المعاسبة (xvi). علم فوائد الصدق (xv). علم فوائد الاخلاص (xvii). علم فوائد الموت (xix). علم فوائد التفكير (xviii). علم فوائد المراقبة.

The *Khatimah* of the work is on the following four branches:—(i) علم آداب الخرقه (iii). علم شرائط المريد (ii). علم شرائط الشيخ (i). علم آداب التاج.

A careful examination of the contents of the work given above tells us that most of the branches of learning dealt with in the present work are parts of certain principal branches which are treated here as independent branches of learning.

Brock., vol. ii, p. 425, and Cairo, vol. vi, p. 195, say that the work is by an unknown author. However, the following note on the title-page states that one Irnîqî ارنىقى, a pupil of Qāḍizādah Rūmî (d. A.H. 931=A.D. 1524), is the author of the work:—

مؤلف الكتاب ارنىقى و هو تلميذ مولانا محمود بن محمد بن

قاسى زاده الرومى *

In Râmpûr, No. 86, Qāḍizādah, the teacher of Irnîqî, is said to be the author of the work.

We accept the statement contained in the note that Irnîqî, a scholar of the 10th century A.H., is the author of the present work.

Beginning:—

بدیع بیان لا یکتبى مثاله و منیع تبیان لا یختطی مثاله

..... و سمیت الكتاب بمدينة العلوم و رتبته على مقدمة و طرفین

و خاتمة النجم *

For two other copies of the work see Cairo, vol. vi, p. 195; Râmpûr, No. 86.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2235.

fol. 608; lines 35; size $12 \times 7\frac{1}{2}$; 9×4 .

كشف الظنون عن اسامى الكتب والفنون

KASHF AZ ZUNÛN 'AN ASÂMÎ AL
KUṬUB WA AL FUNÛN.

The famous encyclopædia and biographical dictionary of Arabic, Persian and Turkish works and their authors. Prior to the present work no such composition, except the well-known Kitâb-al-Fihrist of Ibn u'n Nadîm, had been produced on the subject. It received special recognition by Eastern and Western Orientalists.

Author: Muṣṭafā bin 'Abdallāh al Kâtibî al Ḥalpî مصطفي بن عبد الله الكاتب الحلي, a distinguished scholar of the 11th century A.H. The profound scholarship of the author and his masterly knowledge of the Muslim sciences can be judged from the present work and from the seven works of the author enumerated in Brock., vol. ii, p. 427. He died in A.H. 1068=A.D. 1657. See Brock., *loc. cit.*, and the preface of G. Flügel's translation of the present work, vol. i, pp. 1-20, where a detailed account of the author is given.

Beginning:—

زواهر نطق يلوح انوار الطائفة من مطالع الكتب و الصكائف النخ *

For other copies of the work see Leid., No. 25; Br. Mus. Suppl., No. 719; and Flügel, vol. i, pp. 1-20, where a full reference is given.

The work was frequently printed and lithographed.

The text with a French translation by G. Flügel was printed in seven volumes, see Lib. Hand-list of printed books, Nos. 425-32.

Written in Naskh. Dated A.H. 1170. The first two folios are written within gold-ruled borders.

Scribe: الحاج احمد بن شيخ يوسف.

The present copy is a copy of the revised and enlarged recension by 'Arabjî Bâshî (d. A.H. 1190=A.D. 1776).

No. 2236.

fol. 159; lines 23; size $12\frac{1}{2} \times 9\frac{1}{2}$; 9×6 .

كشف الحجب

KASHF AL HUJUB.

An encyclopædia and biographical dictionary of Shi'ah works and their authors, arranged in alphabetical order.

Author: I'jâz Ḥusain bin Sayyid Muḥammad Qulî اعجاز حسين بن Sayyid محمد قلى, a Shi'ah scholar of the 13th century A.H. He is the author of several works, of which the present is evidence of his scholastic ability and masterly knowledge of the Islamic sciences. His autograph note is found on the title-page of Al Mankhûl, for a copy of which see Lib. Cat., vol. xix, No. 1559.

Beginning:—

الحمد لله المنزل الكتب و الاسفار و كاشف الحجب و الاستار
 و بعد فيقول العبد القاصر اعجاز بن العلامة السيد محمد قلى كان
 الله له *

The present work was edited by Dr. Hidayat Husain in the Bibliotheca Indica Series.

Written in Naskh. Dated A.H. 1302.

LOGIC.

No. 2237.

foll. 139 ; lines 23 ; size 10×5 ; 7×2½.

التلخيص

AT TALKHÎŞ.

This is an abridgment, with occasional annotations, of an Arabic translation of Aristotle's work on Logic. The work was translated into Arabic by Hunain bin Ishâq (d. A.H. 260=A.D. 873). For a copy of the above-mentioned translation see Bûhâr Lib. Cat., vol. ii, No. 283. The name of the author of the present abridgment is not given anywhere in the MS. The author, in the beginning, tells us that he undertook to make an abridgment of all the works of Aristotle on Logic. The present statement, along with the fact mentioned in Hâj. K̲hal., vol. iii, p. 99, that Fârâbî (فَارَابِي), who died in A.H. 339=A.D. 950, is known to him to have abridged the translations of Aristotle's works referred to above, gives us reason to consider Fârâbî the author of the work.

Foll. 1-19^a. كتاب المقولات. *Kitâb al Maqûlât*. A book on categories.

Beginning:—

الغرض منى هذا القول تلخيص المعانى التى تضمنتها كتب ارسطو
 فى مبادئ المنطق و تحصيلها بحسب طائفتنا و ذلك على عادتنا فى

سائر كتبه ولنبدأ فى كتاب من كتبه فى هذه الصنعة وهو كتاب المقولات
النج *

The colophon runs thus:—

انقضى تلخيص كتاب المقولات و يتلوه انشاء الله تعالى تلخيص
بارميناس *

Foll. 19^b–39^a. تلخيص كتاب بارميناس. *Talkhīṣu Kitābi Barminās*.
A book on interpretation.

Beginning:—

بسم الله الرحمن الرحيم قال و ينبغي ان نقول اول ما هو الاسم
و ما هى الكلمة ثم نقول بعد ذلك بالا يجاب والسلب النج *

The colophon runs thus:—

انقضى تلخيص المعانى التى تضمنتها هذا الكتاب و يتلوه
كتاب انالوطيقى وهو كتاب القياس النج *

Foll. 39^b–110^a. كتاب القياس *Kitāb al Qiyās*. A book on prior
analytic. This *Kitāb* is subdivided into two *Maqālah*.

Maqālah I. Foll. 39^b–82^a.

It begins thus:—

بسم الله الرحمن الرحيم قال ينبغي ان نبتدى اول
بالشى الذى عنه الفحص فى هذا الكتاب *

The colophon runs thus:—

انقضت المقالة الاولى فى القياس *

Maqālah II. Foll. 82^b–110^a.

Beginning:—

المقالة الثانية فى القياس بسم الله الرحمن صلى الله على
محمد و آله قال واذ قد بينا فى كم شكل يكون الا قاويل القياسية *

The colophon runs thus:—

انقضى تلخيص معانى هذا الكتاب وهو القياس النج *

Foll. 111–139. كتاب البرهان. *Kitāb al Burhān*. A book on
posterior analytic.

This *Kitâb* is also subdivided into two *Maqâlah*.

Maqâlah I. Foll. 111-131^a.

Beginning:—

بسم الله الرحمن الرحيم صلى الله على محمد وآله اجمعين المقالة

الاولى من البرهان النح *

It ends thus:—

تم تلخيص المقالة الاولى بحمد الله وعونه *

Maqâlah II. Foll. 131^b-139.

Beginning:—

المقالة الثانية من تلخيص كتاب البرهان لارسطاطليس قال الاشياء

المطلوبة عددها هو بعينه عدد الاشياء المطلوبة *

The colophon runs thus:—

تم تلخيص المقالة الثانية النح *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 2238.

fol. 8; lines 9; size 9×5; 6×3.

الاسفاروجى

AL ÎSÂĞUJÎ.

A well-known work on logic forming an introduction to the subject. It was frequently printed and lithographed. For commentaries and glosses on the same see Hâj. *Khal.*, vol. i, p. 502.

Author: Aṣîraddîn Mufaddal bin 'Umar al Abharî أثير الدين. He is one of the most distinguished scholars of the 7th century A.H. in philosophy and logic. Out of his compositions two works, viz., the present one and *Hidâyat al Hikmat*, are known to us. These two works are cited by scholars in evidence of his masterly authority in philosophy and logic. He died in the reign of Hulâgu Khân in A.H. 663=A.D. 1264. For his life and works see *Dustûr al I'lâm*, fol. 4^a; Hâj. *Khal.*, vol. i, p. 502; Brock., vol. i, p. 464.

Beginning:—

قال الشيخ الامام اثير الدين الابهرى نحمد الله على
توفيقه و نسأله هداية طريقه و نصلى على محمد و آله
و عترته النخ *

For other copies of the work see Berlin, Nos. 5228-29; Goth., Nos. 1171-4; Wien, Nos. 1524-25; Paris, No. 253; Br. Mus., Nos. 531-32; Br. Mus. Suppl., No. 729; Râmpûr, No. 211; Âsafîyah, No. 105.

Written in Nasta'liq. Dated A.H. 1165.

No. 2239.

fol. 13; lines 11; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2240.

fol. 125; lines 19; size $9 \times 4\frac{1}{2}$; 6×3 .

الجواهر النضيد فى شرح التجريد

AL JAWHAR AN NADÎD FÎ SHARH AT TAJRÎD.

A rare copy of a commentary on *At Tajrîd fî Al Manţiq* of Tûsî (d. A.H. 672=A.D. 1273). A mere mention of the text without the author's name is given in Hâj. Khal., vol. ii, p. 204. The commentator in the preface quoted below and the author of *Majâlis al Mu'minîn*, fol. 402, say that the text is by the aforesaid Tûsî. It appears to us that Tûsî composed two works on two different branches of learning under the title of *At Tajrîd*, one on theology, for a copy of which see Lib. Cat., vol. x, No. 593, and the other the

text of the present work. Hilli (the commentator), being a pupil of Tūsi, followed his teacher in giving one title, viz., *Al Jawhar an Naḍid*, to his commentaries on both the *Tajrid* of his teacher. The author of *Kashf al Hujub* on fol. 46^a mentions *Al Jawhar an Naḍid*, a commentary on the *Tajrid* on theology.

Hilli's full name is Jamāladdīn Ḥasan bin Yūsuf bin 'Alī bin Al Muṭahhir al Hilli جمال الدين حسن بن يوسف المطهر الحلي. He died in A.H. 726=A.D. 1325. See Lib. Cat., vol. x, No. 594.

Beginning:—

الحمد لله المتفرد برجوب الوجود المتوحد بالكرم و الجود
..... و بعد يقول الحسن بن يوسف المطهر الحلي ان الله
تعالى لما و فقني الاستغادة من شيخنا نصير الملة والدين
محمد بن محمد بن الحسن الطوسي قدس الله روحه
و قفّت على مختصرة الموسوم بالتجريد في علم المنطق
فوجدته قد اشتمل على مسائل الشريعة فشرعت في املاء هذا الكتاب
..... الموسوم بالجوهر النضيد الخ *

The beginning of the text quoted in the present commentary runs thus:—

نحمد الله حمد الشاكرين و نصلي على محمد و آله الطاهرين
فانا اردنا ان نجرد اصول المنطق و مسائله الخ *

We are not acquainted with any other copy of this rare commentary.

Written in Naskh. Not dated; apparently 10th century A.H.

The title-page as also the last folio contains eulæ of Sulaimānjāh (1243-1253=A.D. 1827-1837), Amjad 'Alī Shāh (A.H. 1258-1263=A.D. 1842-1847), and Wajid 'Alī Shāh (A.H. 1263-1273=A.D. 1847-1857), rulers of Oudh.

No. 2241.

foll. 130; lines 21; size $6 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

تحرير القواعد المنطقية في شرح الشمسية

TAHRÎR AL QAWÂ'ID AL MANTÏQÎYAH
FÎ SHARH ASH SHAMSÎYAH.

The well-known commentary on *Ash Shamsîyah* of Najmaddîn al Kâtibî (d. A.H. 675=A.D. 1276). For a copy of the text see Berlin, No. 5256. The present commentary, with reference to the name of the commentator, is commonly known as "*Al Qutbî*". It was dedicated to Khwâja Giyâsaddin bin Khwâja Rashîd, the famous minister of Persia. See *Ḥabîb as Siyar*, vol. iii, Juz 1, p. 122. Qutbî is known to us as a standard work on the subject and is taught in almost all Madrasahs. For glosses and annotation on it see *Hâj. Khal.*, vol. iv, p. 76.

By Qutbaddin Abû 'Abdallâh Muḥammad bin Muḥammad ar Râzî at Taḥtânî قطب الدين ابو عبد الله محمد بن محمد الرزى التختانى. The commentator's name is given as Muḥammad in *Ad Durar al Kâminah* on the authority of Ibn Râfî' and Ibn Ḥabîb. Isnawî, fol. 115, reads it Maḥmûd. He was a scholar of repute in the 8th century A.H. and is chiefly known to us as a pupil of Qâḍî 'Aḍud (d. A.H. 756=A.D. 1355), see *Lib. Cat.*, vol. xix, No. 1545. Nine works of the commentator are enumerated in *Brock.*, vol. ii, p. 209. In A.H. 763 our commentator came to Damascus, where he died in A.H. 766=A.D. 1364. For his life and works see Isnawî, fol. 115; *Durar al Kâminah*, vol. ii, fol. 588; *Buġyat al Wu'ât*, fol. 313^b; *At-Ṭabaqât al Kubrâ*, vol. vi, p. 31; *Ṭabaqât* by Qâḍî Shuhba, fol. 165; *Tâj at Ṭabaqât*, vol. viii, fol. 399.

According to the above-mentioned reliable authorities the commentator was a follower of the Shâfi'î school, but in the following works of the Shî'a authors it is mentioned that he was a member of the Imâmiyah school of the Shî'a sect:—*Shuḍûr al 'Iqyân*, vol. ii, fol. 316; *Muntahâ al Maqâl*, p. 289; *Amal al Âmil*, p. 70. However, we do not find any direct evidence to support the statement contained in these three works.

Beginning:—

اے ابی در تنظیم بیان البیان *

For other copies of the work see Berlin, No. 5258; India Office, No. 503; Goth., No. 1186; Br. Mus. Suppl., No. 99/3; Râmpûr,

Nos. 213-17; Âṣṣfiyah, Nos. 94, 95, 110; Bûhâr, Lib. Cat., vol. ii, No. 292.

The work was frequently printed and lithographed.

The text with an English translation has been printed in the Bibliotheca Indica Series, A.D. 1854.

Written in Naskh. Dated A.H. 1014.

No. 2242.

fol. 100; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2243.

fol. 63; lines 21; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

Scribe: راعظ على.

The present MS. is one of those presented to the Library in 1918 by Maulavi 'Abdalmajid of Terighât, Patna City.

No. 2244.

fol. 65; lines 17; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على شرح الشمسية

AL HÂSHIYATU 'ALÂ SHARH ASH SHAMSÎYAH.

A well-known valuable gloss on *Sharh ash Shamsiyyah* (No. 2241 above). The present gloss is generally referred to by teachers and students while studying *Sharh ash Shamsiyyah*.

By 'Alī bin Muḥammad bin 'Alī على بن محمد بن علي, commonly called As Sayyid Ash Sharif al Jurjānī السيد الشريف الجرجاني. He died in A.H. 816=A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356.

It begins without preface thus:—

قوله رتبته على مقدمة و ثلاث مقالات اقول هكذا وجد عبارة المتن
فى كثير من النسخ و الصواب ان لفظة ثلاث زائدة وقعت سهوا من قلم
الناسخ *

The beginning of the work given in the Berlin copy runs thus:—

الحمد لوليه و الصلوة على نبيه *

For other copies of the work see Berlin, No. 5260; India Office, Nos. 507-12; Râmpûr, Nos. 263-66; Âṣafiyâh, No. 25.

The present gloss was frequently printed and lithographed.

Written in Nasta'liq. Not dated; apparently 11th century A.H. Marginal notes are not frequent.

No. 2245.

fol. 53; lines 15; size 11×6; 6×3.

The Same.

Another copy of the preceding work. It begins and ends like the above.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2246.

fol. 72; lines 18; size 9½×6; 6½×3½.

The Same.

Another copy of the above-mentioned work, beginning and ending like the above.

Written in Nasta'liq. Not dated; apparently 13th century A.H. Scribe: محمد على.

No. 2247.

fol. 148; lines 15; size $9\frac{1}{2} \times 6$; $6\frac{1}{4} \times 3\frac{1}{2}$.

The Same.

Another copy of the work noticed above. It also begins and ends like the above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2248.

fol. 73; lines 21; size 9×6 ; 7×4 .

The Same.

Another copy of the above-mentioned work, beginning and ending like the above.

Written in Nasta'liq. Dated A.H. 1243.

No. 2249.

fol. 85; lines 19; size 7×6 ; 5×3 .

The Same.

Another copy of the work noticed above. It begins like the above.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The present MS. and MS. No. 2248 are among those presented to the Library in A.D. 1918 by Maulavi 'Abdalmajid, a Ra'is of Terighât of Patna City.

No. 2250.

fol. 49; lines 23; size $9 \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية السيد

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYAT AS SAYYID.

An annotation of the gloss of Sayyid Sharîf (No. 2244 above) dealing with the first portion of the gloss on تصرفات (apprehensions).

Author: 'Imâd bin Muḥammad bin Yahyâ bin 'Alî al Fârisî عماد بن محمد بن يحيى بن علي الفارسي, a scholar of the 9th century, known to us as a pupil of Dawwânî (No. 2251 below). He died in about A.H. 900=A.D. 1494; see Hâj. Khal., vol. iv, p. 77.

Beginning:—

نحمدك يا من انطق لسان عبده بآيات جلاله و بعد
فان اقل الله الولي عماد بن يحيى بن علي الفارسي ان
حاشية سيد المحققين شريف الملة والدين يكتوى على
غرر الغرائر و ترتيبه على مقدمة و ثلاث مقالات الن *

For other copies of the work see Berlin, No. 5263; India Office, No. 513; Râmpûr, No. 42.

Written in Naskh. Not dated; apparently 10th century A.H.

No. 2251.

fol. 18; lines 23; size $8\frac{1}{2} \times 4$; $6 \times 2\frac{1}{2}$.

الحاشية على حاشية شرح الشمسية

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI SHARḤ ASH SHAMSÎYAH.

An annotation of the gloss of Sayyid Sharîf (No. 2244 above) containing explanations of the most difficult points contained in the said gloss.

By Jalâladdîn Muḥammad bin As'ad aṣ Ṣiddiqî ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني. He died in A.H. 907=A.D. 1501. See Lib. Cat., vol. x, No. 550.

The present copy begins without preface thus:—

ورتبته على مقدمة الترتيب فى اللغة جعل كل شىء فى مرتبته الخ *

The beginning of the work given in Hâj. Khal., vol. iv, p. 77, runs thus:—

جل من ظهرت على حواشي الاكوان الخ *

For other copies of the work see Leid., No. 1534; Escur., No. 677/3; Âsafiyah, No. 8.

Written in Nasta'liq. Not dated; apparently 13th century A.H.
Scribe: سيد على.

The following note on the title-page tells us that one Muḥammad Karīm was the owner of the MS. :
حاشية ملا جلال بر قطبى ومير ماله :
فقير حقير محمد كريم .

No. 2252.

fol. 122; lines 18; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الکاشية على حاشية السيد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYAT AS SAYYID.

A detailed annotation of the gloss of Sayyid Sharif (No. 2244 above).

By Mullâ Qarâ Dâ'ūd bin Kamāl al Qūjawī کمال داؤد بن کمال القرجوی, a scholar of the 10th century A.H., who studied under Aḥmad bin Yahyâ at Taftâzânî (d. A.H. 916=A.D. 1510) and others. The date of death of this author is not known, but the author of Berlin, No. 5265, tells us that he was alive in A.H. 925=A.D. 1519.

It begins without preface thus:—

قوله ورتبته على مقدمة الخ اعلم ان المصنف قال اشار الى من

سعد بلطف الحق بتحرير كتاب كذا كذا *

For other copies of the work see Berlin, No. 5262; Goth., No. 1192; India Office, No. 516/7; Alger, No. 1398; Râmpûr, No. 43.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

In 1869 the present MS. came into the possession of one Muẓaffar Husain.

No. 2253.

foll. 174; lines 23; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية السيد

AL HÂSHIYATU 'ALÂ HÂSHIYAT
AS SAYYID.

A valuable copy, written during the life-time of the author, of an annotation of the gloss of Sayyid Sharif (No. 2244 above), composed in A.H. 1053. The present work was dedicated to the Emperor Shâh Jahân (A. H. 1037-1069=A.D. 1627-1658).

Author: Mullâ 'Abdalhakîm As Siyâlkûtî الملا عبد الحكيم السيالكوتى, a famous scholar of India, who died in A.H. 1087=A.D. 1656. See Lib. Cat., vol. x, No. 509.

Beginning:—

أحلى منطق أفصح به لسان الفصحاء و بعد فيقول
المسكين ابن شمس الدين قد سألنى الولد الأعز عبد
الله الملقب بالديب جعلته عرافة لحضرة أبو المظفر
شهاب الدين شاه جهان بادشاه صاحب القرآن الثانى النج *

Dr. Loth, in India Office, No. 518, tells us that 'Abdalhakîm composed the present work on the advice of his father, but the preface quoted above informs us that the work was composed at the request of the author's son, viz.: 'Abdallâh, commonly called Al Labîb.

For other copies of the work see Berlin, No. 5264; India Office, Nos. 518-19; Râmpûr, No. 39; Bûhâr, Lib. Cat., vol. ii, No. 296.

The work was printed in Constantinople, A.H. 1259, and lithographed in Delhi, A.D. 1817.

Foll. 137-146, being written in a later hand, appear to have been added to the present copy.

Written in Nasta'liq. Dated A.H. 1064.

Scribe: عبد الحق ابن شيخ سلطان انصارى.

The colophon of the scribe runs thus:—

قد فرغ من تسويد هذه النسخة لوحيد العصر
مولانا عبد الحكيم سلمه الله تعالى عبد الحق ابن الشيخ
سلطان الانصارى سنة الف و اربع و ستين النج *

No. 2254.

fol. 30; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

In the Hand-list, No. 1978, the present work is said, on the basis of a misleading note on the title-page, to be a composition by an anonymous author. A careful study of the entire MS. indicates that the present work is an incomplete copy of the preceding work, defective at both the beginning and end. It corresponds with fol. 141-174 of the copy referred to above.

It opens abruptly thus:—

قال الشارح من احكام القضايا اي من احوال المعمولة عليها العكس
بالمعنى المصدري النج *

Written in Nasta'liq. Dated A.H. 1253.

No. 2255.

fol. 110; lines 15; size $9\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح الشمسية

AL ḤĀSHIYATU 'ALĀ SHARḤ ASH
SHAMSĪYAH.

A gloss containing explanations of the difficult points contained in commentary No. 2241 above as well as in its text. The copy begins without the preface thus:—

المصنف و رتبته على مقدمة اى الكذاب مرتبة على كذا ما يقتضيه
العطف على ما سبق النج *

The name of the author is not found anywhere in the MS., but a note on the title-page, which runs thus:—حاشيه ملا عصام الدين
حاشيه ملا عصام الدين, tells us that 'Iṣāmaddīn Iṣfira'īnī is the author of the work. In the absence of any direct evidence contrary to this note we may accept the statement contained therein. The full name of Mullā 'Iṣāmaddīn is 'Iṣāmaddīn Ibrāhīm bin Muḥammad bin 'Arabshāh al Isfrā'īnī
عصام الدين ابراهيم بن محمد بن عربشاه الاسفرائينى. He died in A.H. 944=A.D. 1537. See Lib. Cat., vol. xv, No. 982.

For an incomplete copy of the present gloss see India Office, No. 521.

Written in Naskh. Dated A.H. 1036.

One Muzaffar Husain in a note on the title-page says that in 1869 he came into possession of the MS.

No. 2256.

fol. 144; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على شرح الشمسية

AL ḤĀSHIYATU 'ALĀ SHARḤ ASH SHAMSĪYAH.

A very useful gloss on *Sharḥ ash Shamsīyah* (No. 2241 above) containing critical investigations. It also partly deals with the explanation of the most important points contained in gloss No. 2244 above.

By Giyāṣaddīn Manṣūr bin Muḥammad al Ḥusainī غياث الدين منصور بن محمد الحسيني. He died in A.H. 949 = A.D. 1542. See Lib. Cat., vol. x, No. 622.

Beginning:—

قال ورتبته النح اي رتبت مقصود الكتاب لان الخطبة جزء من اجزائه مع انبا ليست بداخله في شيء منها النح *

Mention of the present gloss is made in *Kashf al Ḥujub*, fol. 50^a, but we are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century A.H. Scribe: عبد الغنى.

The present MS. like the preceding MS. was in the possession of Muzaffar Husain.

No. 2257.

fol. 144; lines 21; size $11\frac{1}{2} \times 7\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على شرح الشمسية

AL HĀSHIYATU 'ALĀ SHARḤ ASH
SHAMSIYAH.

A gloss on the second *Maqālah* of *Sharḥ ash Shamsīyah* (No. 2241 above). The name of the writer of the gloss is not given anywhere in the body of the work, but a note at the end which runs thus:—*كتاب حاشية ملا عبد الجليل قدس سره على شرح الشمسية*—states that the present gloss is by Mullā 'Abdaljalil *عبد الجليل*. The date of his death is not known, but that he was a scholar who flourished at the end of the 10th century A.H. is evident from the fact that he quotes the authors of the 8th century A.H. and does not refer to any author of the 11th century A.H.

It begins without the preface thus:—

قوله المقالة الثانية النح يعنى انه يحتمل فى هذه المقالة الاحوال
الصفات على نفس القضايا النح *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Scribe: سيد على.

One Muḥammad Karim (see No. 2251 above) was for some time owner of the copy.

No. 2258.

fol. 320; lines 19; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

لوامع الاسرار فى شرح مطالع الانوار

LAWĀMI' AL ASRĀR FĪ SHARḤI
MATĀLI' AL ANWĀR.

A well-known commentary on the first part of *Maṭāli' al Anwār* of Urmāvi (*d.* A.H. 682=A.D. 1283). *Maṭāli' al Anwār* is divided into two principal parts, one on Logic and the other on Metaphysics. For a copy of the text see Rāmpūr, No. 237. The present com-

mentary, which was composed in A.H. 728, 'was dedicated to Ġiyâşaddīn Muḥammad bin Khwāja Rashīd, a famous minister of Persia. For various glosses on the present commentary see Hāj. Khāl., vol. v, p. 595.

Commentator: Quṭbaddīn Abū 'Abdallāh Muḥammad bin Muḥammad ar Rāzī at Taḥṭānī قطب الدين محمد بن محمد الرازي التحطاني. He died in A.H. 766=A.D. 1364, see No. 2241 above.

Beginning:—

الحمد لله فياض ذوارف العوارف الخ *

For other copies of the work see Berlin, No. 5087; India Office, No. 524; Browne, Hand-list of Cambridge Library, p. 109; Rāmpūr, No. 197; Āsafiyah, Nos. 1-2; Bûhâr, Lib. Cat., vol. ii, No. 288.

The present work was lithographed in Tih-rân.

The colophon of the author, which is quoted on the margin of the last folio of the copy, is transcribed from a very reliable, corrected MS. It runs thus:—

كذا وجد في بعض النسخة المصححة كتب فيه وقد فرغ المصنف
اطال الله بقائه يوم الثلاثاء عاشر جمادى الاولى سنة ثمان و عشرين
وسبعمائة بالمدرسة الغاربية الخ *

Written in Naskh. Dated A.H. 1087.

Scribe: محمد رحيم بن آقا علي كاشاني.

Two seals dated A.H. 1265 of Muḥsin ad Dawlah Mansûr 'Alī Khân Bahâdur Nuṣrat Jang are found, one on the title-page and the other at the end.

No. 2259.

fol. 148; lines 16; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 3$.

الحاشية على شرح المطالع

AL ḤĀSHIYATU 'ALĀ SHARḤ AL MATĀLĪ.

A well-known gloss on the preceding work, noteworthy for its usefulness and for containing critical investigations.

By 'Alī bin Muḥammad bin 'Alī بن محمد بن علي, commonly called As Sayyid ash Sharīf السيد الشريف. He died in A.H. 816=A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356. For another gloss by the author see No. 2244 *supra*.

Beginning:— •

قال وحيد زمانه تغمده الله بغفرانه الحمد لله فينص ذوارف العوارف

النخ *

For other copies of the work see Berlin, No. 5059; Br. Mus. Suppl., No. 733; Br. Mus., p. 2496; India Office, No. 525; Goth., No. 1184; Paris, No. 2390; Bûhâr, Lib. Cat., vol. ii, No. 289; Râmpûr, Nos. 72-73; Âsafiyah, No. 3; Asiatic Society, p. 77.

Written in Naskh. Not dated; apparently 10th century A.H.

The first folio, being written in a later hand, appears to have been added to the present copy.

The colophon of the scribe runs thus:—

تمت الحواشى الشريفة على شرح مطالع الانوار *

The following note at the end states that the present copy was purchased by the son of one Qiwâmaddîn of Shîrâz:—

قد انتقل بالمبايعه الصحيحه الشرعيه الى انقر خلق الله ابن قوام

الدين الشيرازى النخ *

No. 2260.

fol. 113; lines 23; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مطالع الانوار

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI MATÂLI' AL ANWÂR.

An annotation of the gloss of Sayyid Sharîf (No. 2259 above). The name of the author of the gloss is not mentioned anywhere in the body of the MS. but there are two notes, one at the beginning and the other at the end, which tell us that the annotation is by one Mas'ûd Shirwânî مسعود شروانى. One Mas'ûd Shirwânî, who died in A.H. 905=A.D. 1499 (see Ḥabib as Siyar, vol. iii, Juz iii, p. 340), is known to us as the writer of annotations of several works of Sayyid Sharîf. This fact along with the fact that our author quotes several scholars of the 7th, 8th and 9th centuries and does not refer to any author of the 10th century A.H., suggest that the above-mentioned Mas'ûd Shirwânî is the author of the work.

Beginning:—

حامدا للفياض الحكيم شاكرا للوهب القديم الفياض الوهاب يمكن
حمل لفظ الفياض على الوهب فى عبارة الشرح على وجهين احدهما
على الوجه الاستعارة التبعية الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2261.

fol. 153; lines 19; size 8 × 4; 5½ × 2½.

تنوير المطالع

TANWÎR AL MAṬÂLÎ.

The present work was composed in reply to criticisms contained in an annotation of the gloss of Sayyid Sharif. We are told in the preface that the author of the annotation referred to criticised another annotation of the same gloss, composed by the author of the present work, Dawwânî. For a copy of Dawwânî's first annotation see Berlin, No. 5090. The name of the author who criticised Dawwânî is not mentioned in the present work and he has been addressed here as بعض (some one). The mere fact that Şadraddîn (d. A.H. 903=A.D. 1497) and Dawwânî (see Lib. Cat., vol. x, Nos. 603-607) are known to us to have composed works criticising each other would suggest that Şadraddîn is the author of the annotation in reply to which the present work was composed. Fortunately we have discovered the following passage on fol. 41^a which is decisive on the point of the authorship of the said annotation:—

واقفنا هذا المعترض فى حاشية التجريد للشرح الجديد *

In the above passage Dawwânî tells us that the critic agreed with him in another composition of his, viz., a gloss of Sharh at Tajrid. The said gloss is the work of Şadraddîn mentioned above, for a copy of which see Lib. Cat., vol. x, No. 606. Thus Şadraddîn is undoubtedly the author of the annotation in question. Dawwânî dedicated the present work to a Sultân whose name is omitted in the present copy, probably Sultân Khalîl Bâyardî (A.H. 883-884=A.D.

1478-1479), since we know that our author was a favourite scholar of the said Sultân.

The full name of Dawwânî, the author, runs thus:—Muḥammad bin As'ad aṣ Ṣiddîqî ad Dawwânî الدواني الصديقي الدواني. He died in A.H. 907 = A.D. 1501, see Lib. Cat., vol. x, No. 550.

Beginning:—

الحمد لله اطلع من مطالع البراهين لوامع انوار اليقين
 وبعد فقد الجانى الكاح من يجب علي انجاح مأموله
 الى النظر فيما علقه بعض فضلاء الاشراف علي ما علقته
 علي حواشي المطالع و ان اتعرض لدفع ما وقع له من
 الانحراف عن منبج الانصاف و سميته تظوير المطالع *

On fol. 43^b the author refers to another composition of his, viz., the gloss on *Sharḥ at Tajrid*, see Lib. Cat., vol. x, No. 605, thus:—

اقول قد حققنا في حواشي الشرح الجديد للتجريد *

We are not acquainted with any other copy of the work.

Written in Naskh. Dated Shirâz, A.H. 1049.

Scribe: ابن عوض الرشيد الشوشتری.

The colophon of the scribe runs thus:—

تمت الحاشية الشريفة على حاشية شرح المطالع منقها
 العلامة الدواني سنة تسع و اربعين بعد الف
 في دار الفضل شیراز على يد اقل العباد
 ابن عوض عبد الرشيد الشوشتری *

A note at the end tells us that the MS. was compared by one Muḥammad Riza.

The title-page contains signatures of persons in whose possession the MS. was for some time.

No. 2262.

foll. 203; lines 17; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على حاشية شرح مطالع الانوار

AL HÂSHIYATU 'ALÂ HÂSHIYATI
SHARHI MATÂLI' AL ANWÂR.

It is an annotation of the gloss of Sayyid Sharif (No. 2259 above). The present copy comprises two parts of the work, written in different hands by the two scribes. Both the parts are bound in one volume.

Foll. 1-127. Part I, on تصور (apprehension). It is defective at the beginning and opens abruptly thus:—

قوله متناولا للانعام الخ ان بتناول الجميل للانعام و غيره تعلقه بهما

* الخ

For the passage of the gloss quoted here for annotation cf. fol. 13 of MS. No. 2259 above.

The beginning of the present MS. given in India Office, No. 529, runs thus:—

قال قدس الشريف الفيض الروهاب الخ *

Written in Nasta'liq. Dated A.H. 1005.

Scribe: عبد القادر.

Foll. 128-203. Part II, on تصديقات (affirmations).

It begins thus:—

قوله اي المجهولات التصديقية فسر التصديقات بالمجهولات التصديقية

اما لان التصديق لما كان قسما للعلم المفسر الخ *

Written in Naskh. Dated A.H. 1015.

Author: Mirzâjân Ḥabîballâh ash Shîrâzî مرزا جان حبيب الله شیرازی. He died in A.H. 994=A.D. 1586. See Lib. Cat., vol. x, No. 608.

For other copies of the work see India Office, Nos. 529-30, Râmpûr, Nos. 28-29, Bûhâr Lib. Cat., vol. ii, No. 291.

There are two notes, one at the beginning and the other at the end, which give the author's name and the title of the work.

Dr. Hidâyat Ḥusain in Bûhâr Lib. Cat., vol. ii, No. 291, where a copy of the second part is noticed, says Dâ'ûd Shîrwânî is the

author of the work. This statement is incorrect since Dâ'ûd Shirwânî, a scholar of the 9th century A.H., was alive in A.H. 850 (see Berlin, No. 5090), while our author quotes Dawwânî, who died in A.H. 907, applying to him the words *رحمه الله* used of the dead.

An inscription dated A.H. 1130 which runs thus:— *والله ذو فضل* و *عظيم* is found on the title-page.

No. 2263.

fol. 131; lines 19; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على حاشية شرح مطالع الانوار

AL HÂSHIYATU 'ALÂ HÂSHIYATI
SHARHI MATÂLI' AL ANWÂR.

An old copy of a very useful annotation of the gloss of Sayyid Sharif (No. 2259 above), written during the life-time of the author.

By Mullâ 'Abdalhakîm as Siyâlkutî السبالكوئي. He died in A.H. 1067 = A.D. 1656; see Lib. Cat., vol. x, No. 509.

It begins without the preface thus:—

شريف زمانه اسكنه الله الفياض الوهاب بيانا للمراد من لفظ

الفياض في عبارة الشارح *

We are not acquainted with any other copy of the work, but a detailed work in two parts, containing an explanation of the present work, known as '*Hâshiyatu 'Abdalhakîm*', was lithographed in A.H. 1224; see for lithographed copies, Râmpûr, Nos. 32-33.

Written in Naskh. Dated A.H. 1016.

The following colophon of the scribe indicates the name of the author and the date of transcription:—

تمت الكواشى المنسوبة الى الفضل المحقق و العالم المدقق

المدعو بمولانا عبد الحكيم على حاشية شرح المطالع بتاريخ ٢٥ شهر رجب

سنة ١٠١٦ *

No. 2264.

foll. 12; lines 25; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

القسطاس

AL QUSTĀS.

An old copy of a very useful concise work on logic, divided into a *Muqaddimah* and two *Maqālah*. The present copy is unfortunately defective at the beginning and opens abruptly thus:—

و مسلمات يجب على الباحث في ذلك العلم تسايما فيه سواء
كانت معلومة او مظفونة الخ *

Author: Shamsaddīn Muḥammad bin Ashraf al Ḥusainī as Samarqandī شمس الدين محمد بن اشرف الحسيني السمرقندي a distinguished scholar of the 7th century A.H. and a specialist of his age in logic and philosophy. He is the author of several works, of which five are enumerated in Brock., vol. i, p. 468. The date of his death is not known. Hāj. Khal., in vol. i, pp. 207, 322, and in vol. iv, pp. 98, 515, says that he died about A.H. 600, but this is obviously incorrect, since our author in his work (No. 2265 below) on fol. 161^b quotes the author of *Maṭāli' al Anwār*, who died in A.H. 682, thus:—
اجاب صاحب المطالع Brock., loc. cit., tells us that he was alive in A.H. 690=A.D. 1291.

Only one other copy of the work, an incomplete one, is known to us, viz., Rāmpūr, No. 266.

The colophon of the scribe runs thus:—

انتهى كتابة قسطاس الافكار على يدي العبد الضعيف محمد
السوسكى *

Scribe: محمد السوسكى.

Written in Naskh.

The date of transcription is not given, but a note dated A.H. 717 (described below) tells us that it was written in or before that year.

The following autograph note, dated A.H. 717, written by Muḥammad bin Muḥammad bin Zangī, an author of *Īradāt* (see Berlin, No. 4515), who died about A.H. 730, tells us that Yahyā bin 'Alī bin Abī as Su'ūd 'Alī bin Aḥmad bin Ibrāhīm bin 'Abdassalām studied under him from the present copy:—

اما بعد حمد الله تعالى و الصلوة على نبيه المصطفى و آله و اصحابه
 فقد قرأ على الامام يحيى بن على بن ابي السعود على بن
 احمد بن ابراهيم بن عبد السلام المعروف بابن زبيد ادام الله بقائه
 كتاب القسطاس كتبه الفقير الى الغنى محمد بن محمد بن
 زنگى الشعبى سنة سبع و عشرين و سبعمائة *

No. 2265.

fol. 174 : lines 19 ; size 11 × 6½ ; 8 × 4.

شرح القسطاس

SHARH AL QUSTĀS.

A detailed commentary on the preceding work by the author of the text, viz., Shamsaddin Muhammad as Samarqandī, شمس الدين محمد السمرقندى who composed the present commentary at the request of the scholars of his age and at the direction of جمال الدين بن جمال عماد الدين بن جمال, a noble of Samarqand. The passages from the text are quoted under the word قال, and the commentary on each passage of the text is preceded by the word اقول.

Beginning:—

الحمد لله رب العالمين و بعد فان حصول
 السعادات الابدية و اللذات السمرمية انما تتوقع باكتساب الكمالات الابدية
 و قد صنفنا فيما مضى كتاب القسطاس فى المنطق
 مشتملا على خلاصة آراء المتقدمين و المتأخرين و قد التمسوا
 منى مرارا ان اشرح دقائقه الى ان اشار به من خصه
 الله تعالى بالعناية الازلية عماد الدولة والدين الخ *

For other copies of the work see Berlin, No. 5166; Râmpûr, No. 191.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

The present MS. is one of those presented to the Library by Nawwâb Wilâyat 'Ali Khân of Patna City. His seal is found on the title-page.

No. 2266.

fol. 27 ; lines 17 ; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على الرسالة القطبية

AL ḤĀSHIYATU 'ALĀ AR RISĀLAT AL QUTBĪYAH.

A well-known gloss on *Ar Risālat al Qutbīyah*, a treatise on apprehension and affirmation (تصور و تصديق) by Qutbaddīn ar Rāzī at Taḥtānī (d. A.H. 766=A.D. 1364). For a copy of the treatise see Rāmpūr, No. 126. Several annotations of the present gloss were produced by Indian scholars.

By Mīr Muḥammad Zāhid bin Muḥammad Aslam al Harawī المستعین بعناية الله القوى محمد زاهد بن اسلم الهروي, a famous Indian scholar of his age, who died in A.H. 1101=A.D. 1689. See Lib. Cat., vol. x, No. 540.

Beginning :—

الحمد لله ذي الحكمة البالغة اما بعد فيقول العبد

المستعین بعناية الله القوى محمد زاهد بن اسلم الهروي *

For other copies of the work see India Office, No. 533 ; Rāmpūr, Nos. 249-52 ; Āṣafiyah, No. 27.

The work was lithographed at the Nizāmī Press of Delhi, A.H. 1287.

The colophon runs thus :—

تمت هذه النسخة المسماة بميرزاهد على الرسالة القطبية *

Written in Nasta'liq. Not dated ; apparently 12th century A.H.

No. 2267.

fol. 13 ; lines 21 ; size $11 \times 8\frac{1}{2}$; 8×4 .

الحاشية على حاشية ميرزاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI MĪR ZĀHID.

An annotation of the preceding gloss (No. 2266 above), containing explanations of the most difficult points in the said gloss.

By Muḥammad 'Azīm bin Kifāyatallāh al Fārūqī بن محمد عظیم بن کفایت الله الفاروقی, an Indian scholar of the 12th century A.H., who traces his descent from 'Umar, the second Caliph. He was a native of Gupāmau, a village in Hardu'i, a district of Awdh. Our author is a pupil of Muḥammad 'Awaḍ, an Indian scholar who flourished in the beginning of the 12th century A.H., to whom he refers in another of his compositions, viz., *Hāshiyatu Mir Zāhid Mullā Jalāl* (No. 2290 below) on fol. 3^b, thus:—

هكذا سمعت من استاذنا رئيس المدققين محمد عوض الخ *

Beginning:—

سبحان من تسرمد بالسمرمدية الدهرية و توحد بالتوحد الازلية.

الخ *

Only one other copy, dated A.H. 1180, is noticed in Rāmpūr, No. 101.

The colophon runs thus:—

تمت العاشية من تصنيف مولوى محمد عظيم مرحوم على مير
زاهد على الرسالة القطبية *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2268.

fol. 25; lines 15; size 11 × 8½; 8 × 4.

The Same.

Another copy of the preceding annotation.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2269.

foll. 27; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الكَاشِيَةُ عَلَى حَاشِيَةِ مِير زَاهِدٍ

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID.

A well-known annotation of gloss No. 2266 above, noteworthy for the critical acumen contained therein.

By Mullâ Hasan bin Qâdi Gulâm Mustafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفى الكهنوي, a distinguished scholar of India and a well-known specialist of his age in logic and philosophy who composed several glosses and annotations of logical and philosophical works. He studied under Nizâmaddin bin Qutbaddin as Sihâlawi (d. A.H. 1161=A.D. 1747) and others. Mullâ Hasan, leaving Lucknow, came to Râmpur, where he settled permanently and gained the favour of Nawwâb Faîdallâh Khân (d. A.H. 1208=A.D. 1793). He died in A.H. 1198=A.D. 1783. For his life and works see Akhbâr as Sanâdid, p. 415; Ahwâl 'Ulama Firangi Maḥal, p. 24; Agsân Arba', p. 8; Taḍkira'i 'Ulamâ'i Hind, p. 21.

It begins without preface thus:—

قوله كان المراد بالعلم المتجدد العلم الظاهر من كلام المكشي رحمه
من الكاشية العلم *

Only one other MS. copy of the work is noticed in Âsafiyah, No. 133, but the work was lithographed in A.H. 1270. For a lithographed copy see Râmpûr, No. 97.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The colophon of the scribe runs thus:—

قد وقع الفراغ عن تسويد الكاشية على الرسالة الزاهدية
..... للعلامة مولوى محمد حسن رحمه الله تعالى *

The handwriting of the present MS. is identical with the handwriting of MS. No. 2270 below, hence the scribe of that MS., viz., واجد على البلجرامى, is also the scribe of the MS. under notice.

No. 2270.

fol. 25; lines 21; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MĪR ZĀHID.

An annotation of gloss No. 2266 above, cited by the biographers in evidence of the author's erudition in the subject.

By Ahmad 'Alī bin Fathallāh al Ḥusaini as Sandilī احمد على بن فتح الله الحسيني السندلي, a scholar of Sandila, a village in the vicinity of Lucknow. He studied under Hamdallāh (d. A.H. 1160 = A.D. 1747) and gained a great reputation for his learning; he died in A.H. 1200 = A.D. 1785. See Būhār, Lib. Cat., vol. ii, No. 305; Taḍkira'i 'Ulamā'i Hind, p. 4.

It begins without preface thus:—

المراد بالعلم المتجدد اني اتول فيه نظر اما اول فلان المراد بالبعديّة
اما البعديّة الزمانيه اني *

For two other copies of the work see Rāmpūr, Nos. 94-95.

The colophon of the scribe runs thus:—

قد وقع الفراغ من تسويد الحاشية المعلقة على الحاشية الزاهدية
لمولانا احمد على السنديلي من يد احقر العبد واعد على
البلجرامى *

Written in Nasta'liq. Not dated; apparently 13th century A.H.
Scribe: واعد على البلجرامى.

No. 2271.

fol. 18; lines 21; size 9×6 ; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, defective at the end.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2272.

foll. 100; lines 19; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MÎR ZÂHID.

Two annotations of gloss No. 2266 above, by different authors, written by the same scribe, are bound in one volume.

Foll. 1-13^a. Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid الحاشية على حاشية مير زاهد. An annotation of the above-mentioned gloss by Muḥammad 'Azîm. For a copy of the work and an account of its author see No. 2267 above. The preface of the present copy differs from that contained in copies Nos. 2267-68 above. The fact that the prefaces in the two copies referred to above agree leads us to suggest that the following preface of the present copy has been substituted by the scribe:—

الحمد رب العالمين والصلوة والسلام على رسوله سيد المرسلين
وامصابه اجمعين الخ *

Foll. 13^b-100. Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. الحاشية على حاشية الراعية. A detailed annotation of the gloss (No. 2266 above).

By 'Abdal'ali Muḥammad bin Nizâmaddîn بن محمد بن نظام الدين, commonly called Bâhr al 'Ulûm (بحر العلوم), a famous Indian scholar of the 13th century A.H. For his life and works see Lib. Cat., vol. x, No. 548.

Beginning:—

الحمد لله الذي شهد نفسه بانه لا اله الا هو اما بعد
فيقول عبد العلى محمد ابو العياش بن نظام الدين قوله
وكان المراد بالعلم المتجدد الخ يحتمل وجبين الخ *

Only one MS. copy of the work is known, viz., Râmpûr, No. 89, but it was lithographed in Delhi. For lithographed copies see Râmpûr, Nos. 85-88.

Written in Nast'aliq. Dated A.H. 1208.

Scribe: نعيم ولد ملا عبد الله.

No. 2273.

fol. 99 ; lines 17 ; size $10 \times 5\frac{1}{2}$; 8×5 .

الحاشية على حاشية مير زاهد

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI MÎR ZÂHID.

A very useful annotation of gloss No. 2266 above, remarkable for its critical investigations.

By Faḍl Imâm bin Muḥammad Arshad محمد ارشد, a distinguished scholar of Khairâbâd (in India). He is the author of several glosses and annotations. At the end the author refers to another of his compositions, viz., *Al Ḥāshiyatu 'Alā Ḥāshiyati Mîr Zâhid Mullâ Jalâl*, thus:—لخصت تقريراتهم في حاشيتي المتعلقة على الحاشية الجلالية. He died in A.H. 1244=A.D. 1828. See *Tadkira'i 'Ulamâ'i Hind*, p. 29 ; Beale's *Biographical Dictionary*, p. 134.

Beginning:—

يا من لا يكد عظمته و بعد فيقول العبد الفقير الى ربه الصمد فضل
امام بن محمد ارشد ختم الله بالكسنى ان فنة من المكصلين
..... التمسوا مني ان اعلق على شرح الرسالة القطبية للمدقق مولانا
زاهد البروى تعليقات الخ *

We are not acquainted with any other copy of the work, but it has been lithographed in Lucknow.

Written in Nasta'liq. Not dated ; apparently 13th century A.H.

The title-page contains a seal of لسان السلطان محمود الدولة منشى محمد مقدر عليخان بيادر ; see *Lib. Cat.*, vol. xx, No. 1996.

No. 2274.

fol. 80 ; lines 15 ; size 9×6 ; $7\frac{1}{2} \times 4$.

القول الفصيل

AL QAWL AL FAISAL.

An annotation of gloss No. 2266 above, composed in A.H. 1211. The author tried to remove the differences in the views on

logic of the writers of the annotations of the gloss (No. 2266 above) by means of explanations, and maintains that the differences are of technical phraseology only.

Author: 'Imâdaddîn al 'Uṣmânî al Labkanî العمد الدين العثماني اللبكني, a famous Indian scholar of the 13th century A.H. who was a pupil of Baḥr al 'Ulûm (see No. 2272 above). He is the author of several works; see Lib. Cat., vol. xix, No. 1527.

Beginning:—

الحمد لله على ما علم الانسان ما لم يعلم اما بعد
فيقول العبد الضعيف عماد الدين العثماني اللبكني
فسميته بالقول الفيصل الح *

For two other copies of the work see Râmpûr, Nos. 90-91.

The colophon of the author quoted by the scribe runs thus:—

هذا آخر الشرح للحواشي الزاهدية المتعلقة بالرسالة القطبية وقد
وقع الفراغ منه يوم الثلاثاء في السنة الكادي عشر
المائة الثالث عشر من الهجرة النبوية الح *

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2275.

fol. 87; lines 15; size $11\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الكاشية على حاشية غلام يحيى

AL ḤÂSHIYATU 'ALÂ ḤÂSHIYATI GULÂM YAHYÂ.

The present annotation is also known under the title of *Shams aḍ Ḍuhâ*. It is an annotation of the notes of Gulâm Yahyâ a Bihârî (d. A.H. 1180=A.D. 1766) comprising explanations of the most difficult points contained in gloss No. 2266 above. The present annotation was composed in A.H. 1246.

By Turab 'Alî bin Shujâ'at 'Alî bin Muḥammad Faqihaddîn bin Muḥammad ad Dawlat تراب علي بن شجاعت علي بن محمد فقيه الدين بن محمد الدولة, a famous Indian author and Muftî of Delhi, who died in A.H. 1280=A.D. 1863. See Ḥadâ'iq al Ḥanafiyah, p. 481; Taḍkira'i 'Ulamâ'i Hind, p. 12.

Beginning:—

نحمدك يا من اعطانا من حقائق العلوم الحكمية اما بعد
 فان العبد المفتاق الى رحمة ربه الولي تراب على بن شجاعته على بن
 محمد نقيه الدين بن محمد الدولة المفتي الدمشقي لما
 كانت الحاشية علقها مولانا غلام يحيى البهارى قدس سره
 على الحاشية الزاهدية القطبية النج *

No other MS. copy of the present work is known, but a lithographed copy dated A.H. 1258 is noticed in *Āṣafiyaḥ*, No. 41.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2276.

fol. 198; lines 15; size 10×7 ; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

Scribe: قادري حبيبي The present MS. is one of those presented to the Library by Sayyid Maulavi 'Abdul Majid of Terighat, Patna City.

No. 2277.

fol. 6; lines 9; size 10×6 ; $5\frac{1}{2} \times 2\frac{1}{2}$.

تهذيب المنطق

TAHDĪB AL MANTIḤ.

It is the first part of *Tahdīb al Mantīq Wa Al Kalām*, which is divided into two parts, the first on Logic and the second on Theology. The object of the author in composing a work of this nature is explained in *Lib. Cat.*, vol. x, No. 561. Each part is regarded as an independent work on the branch of learning concerned, hence we notice that copious glosses and annotations were produced by scholars separately on each part.

Author: Sa'daddīn Mas'ūd bin 'Umar at Taftāzānī سعد الدين مسعود بن عمر التفتازاني, a famous scholar, who died in A.H. 792=A.D. 1389. See *Lib. Cat.*, vol. xix, No. 1549.

Beginning:—

الحمد لله الذي هدانا لهذا الطريق * النح

For other copies of the work see India Office, No. 534; Berlin, Nos. 5174-5; Br. Mus., No. 1200/5; Paris, No. 1013/3; Cairo, vol. vi, p. 78; Râmpûr, No. 20; Âsafiyah, Nos. 62-74.

The work was frequently printed and lithographed. For a lithographed copy see Râmpûr, No. 21.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

A seal of one Ilâhibakhsh dated A.H. 1290 is found on the title-page.

No. 2278.

fol. 10; lines 11; size $9 \times 4\frac{1}{2}$; 6×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2279.

fol. 7; lines 13; size $5 \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

The title-page contains a seal of نسان السلطان محمود الدولة منشى (see Lib. Cat., vol. xx, No. 1996). محمد صفدر عليخان بهادر

No. 2280.

fol. 111; lines 12; size $9\frac{1}{2} \times 6$; 3×1 .

شرح التهذيب

SHARḤ AL TAHDÎB.

An incomplete copy of a famous commentary on *Tahdîb al Manṭiq* (No. 2277 above), commonly called *Mullâ Jalâl*. The present commentary acquired an unusual reputation among scholars.

especially those of India. A number of scholars produced glosses and annotations on it. It is taught in almost all Madrasahs along with the text.

By Jalâladdin Muḥammad bin As'ad aṣ Ṣiddiqî ad Dawwânî جلال الدين محمد بن اسعد الصديقي الدواني, a distinguished scholar of the 10th century A.H. He died in A.H. 907=A.D. 1501. See Lib. Cat., vol. x, No. 550.

Beginning:—

تہذیب الکلام توشیحہ بذکر المغضل الانعام *

For other copies of the work see Berlin, Nos. 5176-7; Goth., No. 1194; India Office, Nos. 539-542; Râmpûr, No. 194.

The present work was frequently printed and lithographed. For a lithographed copy dated A.H. 1264 see Râmpûr, No. 149/1.

Written in Naskh. Not dated; apparently 10th century A.H.

In the following note on the title-page Shamsu'l 'Ulamâ' Nawwâb Imdâd Imâm of Newra, a famous village in Patna district, says that he presented the MS. to the Khudâ Bukhsh Library:—

این کتاب را از غایت خلوص نذر کتب خانہ بہائی مولوی خدا بخش خانصاحب وکیل پٹنہ لازلالت شمس فضلہ گزانیدم کمترین امداد امام عفی عنہ *

No. 2281.

fol. 69; lines various; size $7\frac{1}{2} \times 5$; $4\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another (incomplete) copy of the preceding work.

On the margin passages from the glosses of Khawajâ Maḥmûd and others are quoted.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 2282.

foll. 4; lines 9; size $9\frac{1}{2} \times 6$; 6×4 .

The Same.

Another (incomplete) copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2283.

foll. 146; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح التهذيب ومعه حاشية التهذيب

المتعلقة بموانع المشكلة

AL HÂSHIYATU 'ALÂ SHARḤ AT TAH-
DÎB WA MA'AHU HÂSHIYAT AT
TAHDÎB AL MUTA'ALLIQUATU BI
MAWÂDI' AL MUSHKILAH.

A gloss on *Sharḥ at Tahdîb* of Dawwânî (No. 2280 above). The present gloss is followed by a tract containing explanations of the difficult points in the text omitted by Dawwânî in the work mentioned. The gloss and the tract are by the same author.

Foll. 1-108. Al Hâshiyatû 'Alâ Sharḥ at Tahdîb على الحاشية
شرح التهذيب.

Beginning:—

الحمد لله على تهذيب المنطق والكلام من غلب الشكوك
والأوهام و الصلوة على رسوله
وعلى آله المعصومين من الخطأ والنسيان فبذة
تعليقات بل تحقيقات على قسم المنطق للتهذيب جمعها
تذكرة لفضلاء الزمان وما هي الا اثر من آثار نعمته العظمى
..... دولت شاه خليفة الله في ارض الله
خلد الله ظلال خلائته على بلاد الاسلام *

Foll. 109^b-146. *Ḥaṣhiyat at Tahdīb Al Muta'alliqatu Bi Mawāḍi' Al Mushkilah.*

Beginning:—

قال السيد الفاضل المحقق مسلم في زمانه في العربية و المنطق
ابو الفتح بن مخدوم الحسيني بعد فوائده من التعليق
على العاشية الجاللية على التهذيب و اذ قد تمت الحواشي
الجليلة الجاللية هنالك فلا بأس علينا ان نكتب على اصل المتن ما
يتعلق بحل مواضع المشكله الخ *

Author: Abu'l Fath bin Makhdūm As Sa'idi al Ḥusaini ابو الفتح
بن مخدوم السعدي الحسيني, a distinguished scholar of his age in logic
and philosophy. *Hāj. K̲hal.*, vol. ii, p. 480, *Brock.*, vol. ii, p. 215,
and the author of *Kashf al Ḥujub*, fol. 47^b, say that he died about
A.H. 950 but the fact mentioned in the preface quoted above, that
the annotation was composed in the reign of Dawlat Shāh (A.H.
958-985=A.D. 1551-1577) of the K̲hān of the Crimea dynasty, tells
us that the author was alive in A.H. 958=A.D. 1551, since the said
Sultān did not succeed to the throne until A.H. 958.

For other copies of the work see India Office, Nos. 543, 553;
Yenī, No. 778; Rāmpūr, Nos. 53-54.

Written in Nasta'liq. Not dated, but the fact that the copy was
transcribed at Mashhad (in Persia) by Nūrallāh aṣḥ Shustarī, a
renowned scholar and author of Persia, who came to India in A.H.
993, tells us that it was transcribed before that year. For a
detailed account of this scholar and author see Lib. Cat., vol. x,
No. 623.

The colophon of the scribe runs thus:—

قد وقع الفراغ عن انتساخه في المشهد المقدس
الرضوى بيد كليب عتبه نور الله بن شريف الحسيني الشوستري عامه
الله تعالى بفضله الخ *

No. 2284.

fol. 118; lines 19; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding gloss. The following preface of the present copy differs from the preface of the previous copy:—

الحمد لله على تذييب المنطق والكلام والصلوة والسلام على اعراف
المعرفين بطريق الاسلام وآله واصحابه الحجة الموصلين الى كل مرام الخ *

The fact that the preceding copy was transcribed by a reliable author and scholar suggests that the short preface is the work of the scribe of the present copy.

Written in Naskh. Not dated; apparently 11th century A.H.

One Muza'ffar Husain bin Masih ad Dawlah in 1869 came into possession of the MS. His note and seals are found at the beginning.

No. 2285.

fol. 118; lines 19; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, defective at the end. The fact that the preface of the present copy agrees with that of the preceding one suggests that this copy is a transcription of the latter.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2286.

fol. 36; lines 15; size $9\frac{1}{2} \times 5$; 6×3 .

The Same.

Another copy of the preceding work. It is also defective at the end. The preface of this copy agrees with the preface of copy No. 2283 above.

No. 2287.

fol. 50; lines 26; size $10\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الكاشية على شرح التهذيب

AL ḤĀSHIYATU 'ALĀ SHARḤ AT
TAHDĪB.

A well-known gloss on *Sharḥ at Tahdīb* (see No. 2280 above), the subject of a number of annotations.

By Mir Muḥammad Zāhid bin Muḥammad Aslam al Harawī میر محمد زاهد بن محمد اسلم المروى, a famous Indian scholar, who died in A.H. 1101=A.D. 1689. See Lib. Cat., vol. x, No. 540.

It begins without preface thus:—

قوله الحمد هو النعم المراد بالحمد المعنى المصدري وهو ما يعبر عنه بالفارسية بستودن او الحاصل بالمصدر وهو ما يعبر عنه بالفارسية بستایش النعم *

For other copies of the work see India Office, No. 544; Rāmpūr, Nos. 255-259.

It was frequently lithographed. For a lithographed copy dated A.H. 1293 see Āṣafiyaḥ, No. 159.

Written in Nasta'liq. Not dated; apparently 12th century A.H. The colophon of the scribe runs thus:—

تمت هذه النسخة مير زاهد على الكاشية الجلالية التي هي على التهذيب *

No. 2288.

fol. 53; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

The Same.

Another (incomplete) copy of the preceding work defective at the end. It begins like the above.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2289.

fol. 50; lines 23; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الكاشية على حاشية مير زاهد

AL HÂSHIYATU 'ALÂ HÂSHIYATI MÎR ZÂHID.

An annotation of the gloss of Mîr Zâhid (No. 2287 above), remarkable for its critical investigations.

By Qâdî Mubârak bin Muḥammad ad Dâ'im al Fârûqî al Gupâmu'i قاضي مبارك بن محمد الدائم الفاروقى الكوپاموئى, a distinguished scholar of India, who died in A.H. 1162=A.D. 1748. See Lib. Cat., vol. x, No. 543.

It begins without the preface thus:—

قوله أو الكاصل بالمصدر اعلم أن المصدر قد يحصل به الفعل معنى
ثابت قائم به كما إذا أراد القيام أو القعود مثلا في ذاته فحصل له هيئة
القيام أو القعود الخ *

For three other copies of the work see Râmpûr, Nos. 111–113, of which No. 111 is an autograph copy.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2290.

fol. 72; lines 17; size $9\frac{1}{2} \times 6$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work. It also begins without the preface.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

The MS. is one of those MSS. presented to the Library by Maulavi 'Abdalmajid of Tirighat, Patna City.

No. 2291.

fol. 14; lines 30; size $8\frac{1}{2} \times 3\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MĪR ZĀHID MULLĀ JALĀL.

An annotation of the gloss of Mīr Zāhid (No. 2287 above).

By Muḥammad 'Azimaddīn bin Kifāyatallāh al Gupāmu'ī al Fārūqī محمد عظیم الدین بن کفایت الله الکیامونی الفاروقی, an Indian scholar of the 12th century A.H. (see No. 2267 above).

It begins without the preface thus:—

قوله المراد بالحمد اقول ان للمصدر ستة معان *

Only one other copy of the work is known to us, viz., Rāmpūr, No. 118.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Scribe: محمد ابراهيم ابن محمد ماء.

The colophon of the scribe runs thus:—

تمام شد الحاشية الجلالية من تصانيف افضل المتأخرين و اكمل
المدققين محمد عظیم انار الله برهانه ماله و كاتبه محمد ابراهيم ابن
محمد ماء عفی الله عنهما النج *

No. 2292.

fol. 41; lines 21; size 9×5 ; $9\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MĪR ZĀHID MULLĀ JALĀL.

An annotation of the gloss of Mīr Zāhid (No. 2287 above).

By Mullā Ḥasan bin Qāḍī Gulām Mustafā al Lakhnawī ملا حسن بن قاضي غلام مصطفى اللکهنوی, an Indian scholar of great repute, who died in A.H. 1198=A.D. 1783 (see No. 2269 above).

Beginning:—

..... له الحمد و المنة و على رسوله محمد و آله و اصحابه
 قوله المعنى المصدري الخ قيل المعنى المصدري من مقولة الفعل
 والانفعال الخ *

For two other copies of the work see Râmpûr, Nos. 115-116.
 Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2293.

fol. 27; lines 12; size $8\frac{1}{2} \times 4\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
 MĪR ZĀHID MULLĀ JALĀL.

An annotation of the gloss of Mir Zāhid (No. 2287 above),
 defective at the end.

By Aḥmad bin 'Alī bin Fathallāh al Ḥusainī as Sandilī احمد بن علي بن فتح الله الحسيني السنديلي, a distinguished Indian scholar, who
 died in A.H. 1200=A.D. 1785 (see No. 2270 above).

It begins without the preface thus:—

قوله المراد بالحمد الخ اقول التحقيق عند الاكثرين ان معنى
 مصدر المجهول ليس معنى مغائر للمصدر المعروف *

Only one other copy of the work is known to us, viz., Râmpûr,
 No. 117.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2294.

fol. 127; lines 17; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mir Zâhid (No. 2287 above).

By Maulavi Muḥammad Mubīn, مولوی محمد مبین, an Indian scholar of the 13th century A.H. He died in A.H. 1225=A.D. 1810. See Lib. Cat., vol. xix, No. 1336.

Beginning:—

الحمد لله رب العالمين والصلاة على رسوله وآله واصحابه اجمعين
و المراد بالحمد المعنى المصدري و ما يعبر بالفارسية بستودن
و الكامل بالمصدر النح *

Only one other copy of the present work is known to us, viz. Râmpûr, No. 120.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2295.

fol. 63; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL ḤĀSHIYATU 'ALĀ ḤĀSHIYATI
MÎR ZÂHID MULLÂ JALÂL.

An annotation of the gloss of Mir Zâhid (No. 2287 above) remarkable for its critical acumen.

By 'Abdal'ali bin Mullâ Nizâmaddîn الدين نظام الملا بن عبد العلى, commonly called Baḥr al 'Ulûm (بحر العلوم), the most distinguished scholar of India in the 13th century A.H. See Lib. Cat., vol. x, No. 548.

Beginning:—

الحمد لله الذى هدانا الى منطق نصيح قوله المراد بالحمد
تفصيله انه اذا قام حالة بشى يكون ذلك الشى متصفا به و قابلا له النح *

For other copies of the work see Râmpûr, No. 104; Âşafiyah, No. 118.

The present work was lithographed in Delhi. For a lithographed copy see Râmpûr, No. 103.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2296.

fol. 189; lines 19; size 10×6; 7×4.

الكاشية على حاشية مير زاهد ملا جلال

AL HÂSHIYATU 'ALÂ HÂSHIYATI MÎR ZÂHID MULLÂ JALÂL.

A detailed annotation of the gloss of Mîr Zâhid (No. 2287 above).

By Maulavî Zahûrallâh bin Muḥammad bin Ġulâm Muşţafâ
مولوي ظهور الله بن محمد بن غلام مصطفى, a scholar of Lucknow, who
flourished in the 13th century A.H. See Lib. Cat., vol. x, No. 547.
According to Râmpûr, No. 105, he died in A.H. 1256 = A.D. 1840.

It begins without preface thus:—

المراد بالحمد المعنى المصدري المعنى المصدري
من مقولة الفعل او الانفعال النح *

It ends thus:—

الحمد لله على اتمام العبد الضعيف مولوي
محمد ظهور الله النح *

For other copies of the work see Râmpûr, Nos. 107-108; Âşafiyah, No. 144.

The work was lithographed in A.H. 1294. For a lithographed copy see Râmpûr, No. 105.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2297.

fol. 157; lines 15; size 10 x 6½; 7 x 3½.

الفعل الجميل

AL FI'L AL JAMIL.

A detailed annotation of the gloss of Mir Zāhid (No. 2287 above), composed for the use of Gulām Yahyā, the son of the writer of the annotation. It was dedicated to Nawwāb Aḥmad 'Alī Khān, who died in A.H. 1255=A.D. 1839; see Beale's Biographical Dictionary, p. 38.

By 'Imādaddīn al Uṣmānī al Labkānī اللبكنى العثمانى، an Indian scholar of the 13th century A.H. See No. 2274 above.

Beginning:—

الحمد لله الذى وفقنا لتصوير سواء السبيل و انعم علينا بالتصديق
 باقوى حجة اما بعد فيقول العبد الضعيف عماد الدين
 العثمانى اللبكنى لما كانت الحواشى الزائدة المعقدة على
 الشرح الجلالى لتهديب المنطق مشتملة على نكات دقيقة
 و رأيت حواشى الاخوان كانوا جرح لبعض عباراتها لا شرح لكل اشاراتها
 فيرجع اكباد الطلاب عطشان و كان يختلج فى
 الخاطر الفاتر ان اروى لهم لكنى لم اتفرع الى انجاح هذا الوطر
 العظيم حتى اشتغل بها و رغب اليها الولد الاعز
 غلام يحيى سلمه سميته بالفعل الجميل و جعلته هدية
 لذرة من خرق صدر الاعداء الملقب من جناب السلطان بالذواب احمد
 عليخان *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

A seal of لسان السلطان محمود الدوله محمد مقدر عليخان بهادر is found on the title-page (see for a seal with the same name Lib. Cat., vol. xx, No. 1996).

No. 2298.

foll. 138; lines 15; size $5\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على حاشية مير زاهد ملا جلال

AL HĀSHIYATU 'ALĀ HĀSHIYATI
MĪR ZĀHID MULLĀ JALĀL.

A very useful annotation of the difficult points contained in Mir Zāhid's gloss (No. 2287 above). We are told in the preface that the author of the annotation at the time of studying the gloss referred to above wrote notes on the difficult points. Those notes with additions were arranged in the form of a book when the author was appointed a Maulavī in the Calcutta Madrasah and one Luṭfarrahman studied the gloss under him.

Author: Gulām Subhān غلام سبحان, a distinguished scholar of Bengal of the 13th century A.H., who was for some time a Maulavī in the Calcutta Madrasah and afterward Qādī al Quḍāt of Bengal. See Taḍkira'i 'Ulama'i Hind, p. 129.

Beginning:—

الحمد لله رب العالمين اما بعد فيقول العبد المستعين
 خادماً الطالبة غلام سبحان و لما كانت
 الحاشية المتعلقة بالمعجالة النافعة للفاضل مير
 زاهد هيرى حررت في ايام التحصيل على مقامات
 العويقة المشهورة تحقيقات كشف الاستار من وجوها المحجوبة
 ولم يتيسر لى جمعها وترتيبها و مضت من عمرى
 ثلاث و عشرين فلما وصلت الى هذا الاوان فرغت من
 تحصيل العلوم ثم صرت متعلفا بتدريس الطلبة فى المدرسة
 العاليه الواقعة فى البلدة المسماة بالكائنة حتى شرع
 درسها من هو اخونا المحبوب بالجنان سمي باطف الرحمن
 فرجعت الى تلك التسويدات و شرعت ترتيبها بالاستعجال

..... قوله المراد بالحمد المعنى المصدري المنح قد اشتهر في افواه

الناس ان المصدر يطلق على ستة معان *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2299.

fol. 62; lines 17; size 10×6; 7½×3½.

الحاشية على شرح التهذيب

AL ḤĀSHIYATU 'ALĀ SHARḤ AT TAHDĪB.

The present work is an annotation of the gloss of Khwājā Maḥmūd on *Sharḥ at Tahdīb* of Dawwānī (No. 2280 above). The author of the annotation does not give the name of the writer of the gloss, but refers to him in the following phrase: قال المحشى, (the writer of the gloss said). However, after a careful study of a number of MSS. of the present branch of learning, we came to know that Khwājā Maḥmūd ash Shīrāzī, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 613), is the writer of the gloss. The following two passages of the gloss, quoted for annotation on fol. 21^a, are evidence for the statement made above, since these two passages agree verbatim with two from the gloss of Khwājā Maḥmūd quoted on the margin of fol. 43 of *Sharḥ at Tahdīb* (No. 2281 above): (i) ارادة الفاضل المولى. (ii) لانها بسبب علاقة اللزوم. No copy of the gloss is known. The name of the writer of the annotation is also not given anywhere in the MS., but a thorough study of the present MS. and MS. No. 2281 resulted in our acquiring information that throws light on the authorship of the work. On the margin of fol. 42^a of MS. No. 2281 we notice that the following passage from an annotation ending with the letters فى, which represent the first and last letters of the name of the author, agrees verbatim with a passage of our annotation on fol. 18^a:—

اول الكلام ان كان ظاهرا في الخلاف كما ذكر لكن لاحق الكلام من

نفى كون الزوجية والفردية من العوارض الذاتية صريحا في الرفاق المنح *

Now it is clear that a scholar whose name begins with the letter *ي* and ends with *ف*, viz., *يوسف*, is the author of the work. Most probably Yûsuf bin Muḥammad Jân al-Qarabâgî القرباغى, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 552), is the author, since the said Yûsuf is known to us as a writer of annotations of logical and theological works of Dawwânî.

Beginning :—

قوله الحمد لله قالوا الحمد قول خاص يرد عليه انه يلزم منه ان يكون المقول هو المحمود الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2300.

fol. 72; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح التهذيب

SHARḤ AT TAHDĪB.

A most valuable copy of a commentary on *Tahdīb al-Manṭiq* (No. 2277 above).

By 'Abdalḥafy bin 'Abdalwahhâb al Ḥusainî بن الحى عبد الوهاب الحسينى. The date of death and the century A.H. to which the author belonged are not known. However, the fact that the latest author quoted by him is 'Imâd, who died about A.H. 900=A.D. 1494 (see No. 2250 above), suggests that our author was a scholar of the 10th century A.H. The above-mentioned 'Imâd is quoted on fol. 10^a thus: *و ذكر في الكواشى العبادية على شرح الرسالة*. The following two other compositions of the author are referred to in the present work: (i) *Al Ta'liqâtû 'Alâ Ar Risâlat al Waḍ'iyah*, (ii) *Al Ta'liqâtû 'Alâ Sharḥ ar Risâlat* of Quṭbaddin; see fol. 4^a and fol. 47^a.

Beginning :—

الحمد لله الملك المحمود الحى الوهاب المنعم المسجود والصلوة والسلام على سيدنا محمد الصالح المسعود وآله وعترته
و بعد فان العبد المحتاج عبد الحى بن عبد الوهاب
الحسينى الخ *

Only one other copy of the work is known to us, viz., Leid., No. 1516.

Written in Nasta'liq. Not dated; apparently 10th century A.H.

The following colophon suggests that the present copy is an autograph copy:—

تمت كتابته على يد مصنفه العبد الحذنب الجاني عبد الحى
بن عبد الوهاب الحسينى *

An autograph note and seal of one Muzaffar Husain, dated A.H. 1272, are found on the title-page.

No. 2301.

fol. 51; lines 19; size $8\frac{1}{2} \times 5$; $5\frac{1}{2} \times 2\frac{1}{2}$.

شرح التهذيب

SHARH AT TAHDIB.

A commentary on *Tahdib al Maniq* (No. 2277 above), containing explanations of the difficult points of the text.

By 'Iṣāmaddīn Ibrāhīm bin Muḥammad bin 'Arabshāh al Isfirā'īnī عمام الدين ابراهيم بن محمد بن عربشاه الاسفرائينى, a scholar of repute who died in A.H. 944=A.D. 1537. See No. 2255 above.

Beginning:—

نحمدك يا من بوجودك الوجود و كل موجود اليك يعود
و بعد فيقول العبد المقتدر الى الله القوى ابراهيم بن
محمد بن عربشاه الاسفرائينى المشتهر بعمام الدين الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 10th century A.H. The handwriting and paper are identical with the handwriting and paper of the preceding MS.

An autograph note and seal of Muzaffar Husain, dated A.H. 1272, are found on the title-page.

No. 2302.

fol. 74; lines 16; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح التهذيب

SHARH AT TAHDÎB.

A well-known and useful commentary on *Tahdîb* (No. 2277 above); one taught in almost all Madrasahs. For various glosses on it see Hâj. Khal., vol. ii, p. 479.

By Najmaddin 'Abdallâh bin Shahâbaddin Husain al Husainî al Yazdî نجم الدين عبد الله بن شهاب الدين حسين الحسيني اليزدي, a famous Shi'a author, who died in A.H. 1015=A.D. 1606. See Lib. Cat., vol. xx, No. 2183.

Beginning:—

قوله الحمد لله انتج الكتاب بحمد الله بعد التسمية اتباعا بخير

اللام النح *

For other copies of the work see India Office, No. 547; Cairo, vol. vi, p. 79; Br. Mus. Suppl., No. 735; Râmpûr, No. 452.

The work has been frequently printed and lithographed.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2303.

fol. 66; lines 14; size 9×5 ; 6×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated 1199 Faṣlî era.

No. 2304.

fol. 91; lines 18; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3$.

الحاشية على شرح التهذيب

AL HĀSHIYATU 'ALĀ SHARH
AT TAHDĪB.

An autograph copy of a gloss on *Sharh at Tahdib* (No. 2302 above).

By 'Abdannahī bin Qāḍī 'Abdarrasūl al 'Uṣmānī al Gujarātī عبد النبي بن قاضي عبد الرسول العثماني الجرجاني, a well-known scholar of Gujarāt, who flourished in the 12th century A.H. He is the author of *Jāmi' al Gumūd*, a well-known Persian commentary on *Kāfiyah*, composed in A.H. 1144, and a pupil and disciple of Shāh Wajihaddīn Aḥmadābādī. See Taḍkira'i 'Ulamā'i Hind, p. 135.

Beginning:—

نحمدك يا من هدبنا بتبذيب تصور الحقائق و بعد
فيقول المفتقر الى الله المنان عبد النبي الاحمدنكي بن قاضي عبد
الرسول ان هذه حواشي على حواشي الفاضل الكامل
مولانا عبد الله اليزدي على تبذيب المنطق *

We are not acquainted with any other MS. copy of the work except No. 2305 *infra*, but it was lithographed in A.H. 1268. For a lithographed copy see *Āṣafiyaḥ*, No. 24.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

A note at the end which runs thus: تم بخط المؤلف عفى الله عنه tells us that the present copy is an autograph copy.

The present copy ends with the following verse:—

يلوح الخط في القرباس دهرًا و كاتبه رميم في التراب *

No. 2305.

fol. 92; lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2306.

fol. 66; lines 17; size $10 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح التهذيب

AL ḤĀSHIYATU 'ALĀ SHARḤ
AT TAHDĪB.

An incomplete copy of a gloss on *Sharḥ at Tahdīb* (No. 2302 above), defective at the end. The name of the writer of the gloss is not given in the MS., but he traces his descent from Shaikh A'zam, an Indian scholar of the 8th century A.H. (see Lib. Cat., vol. xix, part ii, No. 1784); cf. fol. 6^a, where the following passage occurs: كذا في نوائد جدنا الاعلى الشيخ الاعظم بن ابي البقاء. The author on fol. 30^b refers to his grandfather, viz., 'Abdassalām, thus: كما يشعر به كلام جدنا عبد السلام الاعظمى. On fol. 15^a he refers to a composition of his uncle thus: وتحقيق هذا المقام مذكور في حاشية عمى الاستاذ. However, that our author was a scholar of the 13th century A.H. is evident from the fact that the work was composed at the request of Muḥammad Ishāq, a scholar of the 13th century A.H.

Beginning:—

نحمد لمن كرم نوع الانسان من بين الكيوانات بادراك الكليات
والجزئيات اما بعد فلما كان المختصر شرح التهذيب للفاضل
الكامل عبد الله اليزنى نافعاً للمبتدى فالتمس
منى بعض الاصحاب سيما الصديق محمد اسحق سلمه ربه
..... ان اكتب بعبارة سهلة ما يحل مشكلتها *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2307.

fol. 204; lines 21; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

لوامع النظر فى تحقيق معاني المختصر

LAWÂMI' AN NAẒAR FÎ TAḤQÎQ
MA'ÂNÎ AL MUKHTAŞAR.

A detailed and useful commentary on *Mukhtaşar* of Sanûsî (*d.* A.H. 892=A.D. 1486). Mention of *Mukhtaşar* is made in the work noticed below. The commentator in the preface tells us that though Sanûsî himself had written a commentary on his own text, the repeated requests of his students encouraged him to make the present compilation. The name of the commentator is not given in the body of the MS., but a note on the title-page, which runs thus: هذا شرح العلامة بن يعقوب لمختصر العلامة السنوسى tells us that Ibn Ya'qûb is the author of the work. One Tâjaddîn Aḥmad bin Ya'qûb and died in A.H. 1066=A.D. 1655, is noticed in *Khulâsat al Aşar*, vol. ii, p. 457, but the work is not mentioned in the list of his compositions. However, the fact that this Tâjaddîn is commonly known as Ibn Ya'qûb and that no author of the 12th century A.H. is referred to in the present work gives us good reason to believe that Tâjaddîn is the author of the work.

Beginning:—

الحمد لله الذى ابدع فى تصوير الموجودات غرائب حكمة نطقت له

بالتقدیس الخ *

We are not acquainted with any other copy of the work.

Written in Naskh. Dated A.H. 1150.

No. 2308.

fol. 204; lines 21; size $9 \times 6\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

الكاشية على المختصر

AL ḤÂSHIYATU 'ALÂ AL
MUKHTAŞAR.

A detailed gloss, known as *Nafâs'ad Durar*, containing explanations of the difficult points in *Mukhtaşar* of Sanûsî (*d.* A.H. 892=

A.D. 1486) and in the commentary thereon by the same Sanūsī. For a copy of the commentary see Berlin, No. 5159. The name of the writer of the gloss is omitted in the Hand-list, No. 1979. Ḥasan bin Mas'ūd al Marākashī al Yūnuīnī الحسن بن مسعود المراكشي الیونینی is the author, since the following beginning of our gloss agrees verbatim with the beginning of the gloss by the same Ḥasan noticed in Paris, No. 2400 :—

الحمد لله الفائق له بالربوبية اما بعد فهذه
نفائس الدرر فی حواشی المختصر النجم *

Ḥasan bin Mas'ūd was an eminent author of the 12th century A.H. He died in A.H. 1111=A.D. 1699; see Brook., vol. ii, No. 455, where seven works of the author are noticed, including this one.

The work ends thus:—

و با الله التوفيق هذا آخر ما اردنا جمعه من التقييد النجم *

Only one other copy of the work is known to us, viz., Paris, No. 2400.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2309.

fol. 52; lines 5; size 8×5; 4×2.

ميزان المنطق

MĪZÂN AL MANTĪQ.

A well-known treatise on logic, frequently printed and lithographed. The present treatise is taught in almost all Madrasahs. The author's name and the century to which he belonged are not known. The fact that the first commentary on the present treatise, viz., Badī' (No. 2311 below), appeared at the beginning of the 10th century A.H., suggests that the author flourished in or before that century.

Beginning:—

هذه رسالة مترجمة بميزان المنطق مرتبة على فصول النجم *

For other copies of the work see India Office, No. 573; Asiatic Society, p. 81; Āṣafiyaḥ, No. 85.

For printed and lithographed copies see Ellis Cat., vol. i, p. 260.

Written in Naskh. Not dated; apparently 12th century A.H.

The present MS. is one of those presented to the Library by Maulavi 'Abdalmajid of Tirighât, Patna City, in 1918.

No. 2310.

fol. 20; lines 8; size $9\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1215.

Scribe: راعظ على.

There are marginal notes throughout the copy.

The present MS. like the preceding is one of those presented to the Library by Maulavi 'Abdalmajid of Tirighât, Patna City.

No. 2311.

fol. 46; lines 10; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

بديع الميزان

BADÎ' AL MIZÂN.

A very popular and useful commentary on *Mizân al Manṭiq* (No. 2309 above).

By 'Abdallâh bin Ilâhdâd al 'Uṣmâni at Tulanbi الهداد بن الهادي العثماني التلنبي, a distinguished scholar of Muṭṭân. He came to Delhi in the reign of Sikandar Lodi (A.H. 894-913 = A.D. 1488-1507), who appointed him a professor of an institution of Delhi, where he died in A.H. 920 = A.D. 1514; see Taḍkira'i 'Ulamâ'i Hind, p. 101.

Beginning:—

الحمد لله الذي نور قلوبنا بمعرفة المعقولات وزين عقولنا بأفانغة

ادراك الكليات الخ *

For other copies of the work see India Office, No. 574; Râmpûr, Nos. 7-8; Âṣafiyaḥ, Nos. 57, 78.

The work has been frequently printed and lithographed. For lithographed copies see Râmpûr, Nos. 3-6.

Written in Nasta'liq. Dated A.H. 1213.

Scribe: اکرام احمد.

No. 2312.

fol. 72; lines 17; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح الرسالة

SHARH AR RISÂLAH.

A commentary on *Ar Risâlah* of Maḥmūd bin Nī'matallāh al Bukhārī, a scholar of the 10th century A.H. (see Lib. Cat., vol. x, No. 525), a logical treatise on subtleties, for a copy of which see India Office, No. 559.

By Muḥammad Ad Dīn محمد الدين, commonly called Muhan bin 'Abdallāh al Bihārī ابو عبد الله البهاري, a scholar of Bihār. The date of death and the century to which he belonged are not known, but the fact that the author does not quote any author of the 12th century A.H., suggests that he flourished in the 11th century A.H.

Beginning:—

الحمد لله الذي هدانا لهذا و بعد فاني لما رأيت رسالة في
المغالطات للعلامة مولانا محمود البخاري و لم اجد ان شرح
لها احد الا ابنه مولانا عصمة الله ها انا الفقير الحقير
محمد الدين الشيربموي بن عبد الله البهاري غفر ذنوبهما الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2313.

foll. 72 ; lines 7 ; size $10 \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

سلم العلوم

SULLAM AL 'ULŪM.

A very reliable and beautiful copy of *Sullam*, written during the lifetime of the author. The work is one of the standard books on logic taught in almost all Indian Madrasahs. A large number of scholars have produced glosses and annotations on it.

Author: Qâdî Muhibballâh bin 'Abdashshakûr قاضي محب الله بن عبد الشكور, the most prominent scholar of our province. He died in A.H. 1119=A.D. 1707. See Lib. Cat., vol. xix, No. 1530.

Beginning:—

سبحانه ما اعظم شأنه لا يعد ولا يتصور ولا ينتج ولا يتغير الخ *

For other copies of the work see India Office, Nos. 563-6 ; Sprenger, Nos. 1787-91 ; Râmpûr, No. 133 ; Āsafiyah, No. 30.

The work has been frequently printed and lithographed.

Written in Naskh. The date of transcription is not given, but in the following colophon the term سلمه الله (always used of living persons) is applied to the author, which at once tells us that our copy was written during his lifetime : تمام شد من تصنيف قاضي محب : الله سلمه الله تعالى.

No. 2314.

foll. 67 ; lines 8 ; size $9 \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Naskh. Dated A.H. 1278.

Scribe : مير سيد علي.

The scribe, in the following note at the end, says that he transcribed the present MS. from a copy belonging to his teacher, Faîd Aḥmad:—

شرعت نقله من كتاب الاستاذ المولى محمد فيض احمد فيشارى

No. 2315.

foll. 50; lines 23; size 9×6 ; $8 \times 4\frac{1}{2}$.

المنهية على شرح السلم

AL MINHÎYATU 'ALÂ SHARḤ AS
SULLAM.

A gloss by the commentator on his own commentary on *Sullam* (No. 2313 above). For a copy of the commentary see India Office, No. 569.

Author: Qâḍî Mubârak bin Muḥammad ad Dâ'im al Gupâmau'i قاضى مبارك بن محمد الدائم الكوپاموئى. He died in A.H. 1162=A.D. 1748. See Lib. Cat., vol. x, No. 543.

Beginning:—

ذوارف العوارف اى العطيات السبكان اما مصدر
لا يكاد يستعمل الا مضافا منصوبا النح *

Besides No. 2316 *infra* only one other copy is noticed, viz., Râmpûr, No. 242.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2316.

foll. 45; lines 17; size 10×6 ; 7×2 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2317.

foll. 354; lines 15; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح السلم

AL HÂSHIYATU 'ALÂ SHARḤ AS
SULLAM.

A gloss on the commentary of *As Sullam* of Qâḍî Mubârak; a reference to this commentary is given in No. 2315 above. The

name of the author of the gloss was omitted in the Hand-list, No. 1967, as no trace of him was found in the title-page or in the preface of the gloss. However, the following passage on fol. 270^v tells us that Faḍl alḥaqq al Khairābādī, son of Faḍl Imām, is the author of the work:—

وإجاب عنه أبى و سيدى محمد فضل امام دام

مجدد *

Faḍl alḥaqq bin Muḥammad Faḍl Imām فضل الحق بن محمد فضل امام was a renowned scholar of India in the 13th century A.H., whose authority in logic and philosophy is generally accepted. The genealogical table of the author ends with 'Umar, the second Caliph. He was born in A.H. 1212 and studied Ḥadīṣ under Shāh 'Abdalqādir (d. A.H. 1242=A.D. 1827). We are told that the author studied the remaining branches of learning under his father and other eminent scholars of India. Faḍl alḥaqq, after completing his education, established his reputation both as teacher and author. His fame and ability gained him responsible posts in Rāmpūr and Delhi. Unfortunately our author in the famous outbreak of 1857 joined the rebels of the Nawwāb of Banda and others. The Delhi Gazette dated the 17th May, 1859, mentions that the sentence of transportation was passed on the rebels, including our author. He was sent to Rangoon, where he died in A.H. 1278=A.D. 1862. See Ḥadā'iq al Ḥanafiyah, p. 480; Beale's Biographical Dictionary, p. 132; Taḍkira'i 'Ulamā'i Hind, p. 165, where the following works of the author are enumerated: (i) الحيس الغالى فى شرح الجوعى العالى. (ii) حاشية افق العبين. (iii) حاشية شرح سلم قائمى مبارك. (iv) رسالة تحقيق العلم و. (v) المدية السعيدة. (vi) حاشية تلخيص الشفاء. (vii) رسالة تحقيق حفيضة الوجود. (viii) الروى، المحود فى تحقيق حفيضة الوجود. (ix) المعلوم. (x) تاريخ مدر هندوستان. (xi) رسالة تحقيق كلى آدمى. (xii) الحسام.

Beginning:—

نحمده و نستعينه و نصلى على محمد الذى ظمير دينه

و على آله و صحبه الذين هم ائمة الهدى ثم هذه تعاليف

هوئلى على شرح الحى الفقه القائمى السلام *

The present gloss was lithographed in Delhi, A.H. 1317. For a lithographed copy see Rāmpūr, No. 62.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1244 see Râmpûr, No. 161.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2322.

fol. 143; lines 17; size $9\frac{1}{2} \times 6$; 7×4 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Scribe: محمد علی جونپوری.

The present MS. is one of those presented to the Library in 1918 by Maulavi 'Abdalmajid of Tirighât, Patna City.

No. 2323

fol. 136; lines 17; size 9×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

شرح سلم العلوم

SHARḤU SULLAM AL 'ULŪM.

A famous commentary on *Sullam al 'Ulûm* (No. 2313 above), composed in A.H. 1177. The preface of the present commentary was written by Maulavi Shu'aib al Ḥaqq, a pupil of the commentator.

By Mullâ Ḥasan bin Qâḍi Gulâm Muṣṭafâ al Lakhnawî ملا حسن بن قاضی غلام مصطفی الלקهنوی, a well-known Indian scholar of the 12th century A.H. He died in A.H. 1198=A.D. 1783. See No. 2291 above.

Beginning:—

الحمد لله الذي رفع السماء و وضع الميزان
 اما بعد فيقول اقل الخليفة شعيب الحق
 سبحانه الظاهر انه اسم بمعنى التسبيح الن *

For other copies of the work see Râmpûr, Nos. 157-160; Âsafiyah, No. 111.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1361 see Râmpûr, No. 155.

Written in Nasta'liq. Dated A.H. 1246.

No. 2324.

fol. 120; lines 25; size $15\frac{1}{2} \times 9\frac{1}{2}$; $9\frac{1}{2} \times 5$.

شرح سلم العلوم

SHARḤU SULLAM AL 'ULŪM.

A commentary on *Sullam al 'Ulūm* (No. 2313 above) named *Sirāj al Wahhāj* السراج الوهاج. It was dedicated to *Shāh 'Ālam* (A.H. 1173-1221=A.D. 1759-1806).

By *Muḥammad Firūz bin Mahabatt* محمد فیروز بن محبت, a scholar of India, who flourished in the reign of *Shāh 'Ālam*.

Beginning:—

اَلْحَمْدُ يَا مَنْ عَلَى الْاَكْوَانِ بِاصْدَافِ الْاِحْسَانِ *
 اَلْحَمْدُ يَا مَنْ عَلَى الْاَكْوَانِ بِاصْدَافِ الْاِحْسَانِ *

For other copies of the work see *Rāmpūr*, No. 174; *Bûhâr Lib. Cat.*, vol. ii, No. 301, where the contents of the work are fully described.

Written in Nasta'liq. Dated A.D. 1895.

No. 2325.

fol. 142; lines 17; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

شرح سلم العلوم

SHARḤU SULLAM AL 'ULŪM.

A commentary on *Sullam Al 'Ulūm* (No. 2313 above) in a very simple style of writing.

By *Maulavi Asadallāh al Panjābī* مولوي اسد الله البنجابي, a scholar of the Panjāb, who flourished in the 13th century A.H.

Beginning:—

صلى الله على سيدنا و مولانا محمد و آله و صحبه و سلم تسليما كثيرا

..... سبحانه تفزيه من السوء الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Dated A.H. 1265.

No. 2326.

fol. 56; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

شرح سلم العلوم

SHARḤU SULLAM AL 'ULŪM.

A commentary on the preface of *Sullam al 'Ulūm* (No. 2313 above).

By Abu'l Maẓhar Sharafaddīn Muḥammad ابومظهر شرف الدين محمد, a scholar of India, who flourished in the 13th century A.H.

Beginning:—

سبحان من كل يوم هو في شان و بعد فيقول العبد المعتم

بفضل رب الصمد ابو المظهر شرف الدين محمد النخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2327.

fol. 82; lines 14; size $11 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

التعليقات على شرح السلم

AT TA'LĪQĀT 'ALĀ SHARḤ AS SULLAM.

A very valuable and useful gloss on the author's own commentary on *Sullam* (No. 2313 above). For a copy of the commentary see Bûhâr Lib. Cat., vol. ii, No. 302.

By 'Abdal'alī Muḥammad bin Nizāmaddīn بن محمد العلي عبد الله, commonly called Baḥr al 'Ulūm, the great Indian scholar of the 13th century A.H. See Lib. Cat., vol. x, No. 548.

Beginning:—

سبحان الذي توحد في وجوبه بالوحدانية اما بعد فيقول

..... ابو العياش عبد العلي هذه فوائد على شرحي

لسلم العلوم النخ *

For other copies of the work see Râmpûr, No. 463; Buhâr Lib. Cat., vol. ii, No. 305.

The work was lithographed in India.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

Scribe: محمد عبد الرزاق. He transcribed the present copy for the use of his teacher, Maulavi Luṭf'ali.

No. 2328.

fol. 8; lines 22; size 10×5; 7×4.

الرسالة في الجعل البسيط

AR RISÂLATU FÎ AL JA'L AL BASÎṬ.

A treatise containing discussions on جعل بسيط and جعل مركب, two important logical points which are the subject of great disputation among scholars.

By Muḥammad Panâh محمد پناه, commonly called Musta'id Khân مستعد خان. The date of his death is not known, but the fact that he does not quote any author of the 13th century A.H. suggests that he was a scholar of the 12th century A.H.

Beginning:—

الحمد لله الذي جعل الوجودات بحيث ينتزع منها الماهيات
..... و بعد فيقول العبد العاصي محمد پناه مخاطب
بمستعد خان بن امان الله عفي الله عنهما الخ *

Only one other copy of the present work is known to us, viz., Râmpûr, No. 224.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

Muḥammad Bakhsh, the father of the founder of the Library, in the following autograph note in Arabic, remarks that he purchased the present work at an English auction in A.H. 1282:—

قد انتقل هذا الكتاب الى ملك اقل العباد و احوجيم
..... محمد بخش خان بالبيع السلطاني اعنى داک نيلام في تاريخ
اوائل الرجب المرجب سنة اثنا و ثمانين و مأتين بعد الالف من هجرة
النبووية صلى الله عليه وسلم الخ *

No. 2329.

foll. 86 ; lines 11 ; size $9\frac{1}{2} \times 6$; $6\frac{1}{2} \times 2\frac{1}{2}$.

تكميل الصناعة

TAKMÎL AŞ ŞANÂ'AH.

A very useful concise work on logic and philosophy in a very simple style of writing.

By Shâh Rafi'addîn bin Shâh Waliallâh ولي شاه رفيع الدين بن شاه، a famous scholar of India, who is known to us as the author of the following works: (i) مقدمة العلم ; (ii) رسالة عروض ; (iii) تكميل الاسرار المحبة (v) رسالة دمع الباطل ; (iv) ترجمة قران معجيد بزبان اردو (vi) . He died in A.H. 1249 = A.D. 1833. See Taḍkira'i 'Ulamâ'i Hind, p. 66.

Beginning:—

الحمد لله القريب المجيب والصلوة على محمد نبيه

فيقول رفيع الدين الخ *

Only one other copy of the work is known to us, viz., Râmpûr, No. 11, an autograph copy.

Written in Nasta'liq. Not dated ; apparently 13th century A.H.

No. 2330.

foll. 7 ; lines 16 ; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 5$.

الرسالة في المنطق

AR RISÂLATU FÎ AL MANTÏQ.

A very useful concise manual on logic. The name of the author is not given in the body of the MS., but a note at the end says that Irtidâ Khân is the author of the work. His full name is Irtidâ Khân Ibn Muṣṭafâ Khân ارتضا خان ابن مصطفى خان, a well-known scholar of Gupâmau (in Lucknow) who was born in A.H. 1198. He studied under several scholars and quickly established a great reputation, especially in jurisprudence. In A.H. 1218 he went to Madras, where his father was a Qâḍî. On his father's death he was appointed Qâḍî of that place.

He died in A.H. 1250=A.D. 1835. See *Tadhkira'i 'Ulamâ'i Hind*, p. 21.

Beginning:—

الحمد لله الذى انطق نوع الانسان بالمنطق الفصيح
والصلوة على من ارسله بالكذب اعلم ان العلم الذى هو عبارة عن
الصورة الحاصلة فى الذهن انكان اعتقاد النسبة الجزئية فتصديق و الا فتصور
الخ *

Written in Nasta'liq. Not dated; apparently 14th century A.H.

MIXED CONTENTS IN LOGIC.

No. 2331.

fol. 32; lines 21; size $9\frac{1}{2} \times 6$; 7×3 .

المجموعه

AL MAJMU'AH.

The present Majmû'ah contains two works on logic, written by the same scribe. Not dated; apparently 12th century A.H.

Foll. 1-16. I. سلم العلوم Sullam Al 'Ulûm. A well-known work on logic.

For particulars see No. 2313 above.

Marginal notes are found throughout the copy.

Foll. 17-32. II. شرح التذيب Sharh At Tahdîb. A famous commentary on *Tahdîb al Manfiq*.

For particulars see No. 2279 above.

There are marginal notes throughout the copy.

No. 2332.

foll. 56 ; lines 7 ; size 9 × 6 ; 6 × 4.

المجموعة

AL MAJMŪ'AH.

The present Majmū'ah contains three works on logic, written in different characters.

Foll. 1-22. I. ميزان المنطق *Mizân Al Mantîq*. A well-known work on logic by an unknown author.

For particulars see No. 2309 above.

Written in Naskh. Not dated ; apparently 13th century A.H.

Foll. 23-42. II. قال أقول *Qâla Aqûlu*. A famous commentary on 'Îsâgûjî (No. 2238 above).

By Ḥusâmaddîn al Ḥasan al Kâtî الحسام الدين الكاتى, a distinguished scholar of the 8th century A.H. He died in A.H. 760 = A.D. 1360. See Brock., vol. i, p. 464.

Beginning :—

الحمد لله الواجب وجوده الممتنع نظيرة الخ *

For other copies of the work see Berlin, Nos. 5230-1 ; Goth., No. 1171/2.

The work has been frequently lithographed. For a lithographed copy see Râmpûr, No. 201.

Written in Nasta'liq. Dated A.H. 1242.

Scribe : عبد القادر.

Foll. 43-56. III. شرح ميزان المنطق *Sharḥ Mizân al Mantîq*. A commentary on *Mizân al Mantîq* (see No. 2332/1 above) in Persian. The name of the commentator is not known.

It begins without the preface thus :—

هذه رسالة هذه اشارة است بسرى معانى مرتبه فى الذهن كه

درين رساله آورده الخ *

Written in Nasta'liq. Not dated ; apparently 13th century A.H.

No. 2333.

foll. 139; lines 21; size 9×6; 6×4.

المجموعه

AL MAJMU'AH.

The present Majmû'ah contains seven annotations of Mîr Zâhid (No. 2266 above), written by the same scribe, Ridâ 'Alî, in Nasta'liq. Dated A.H. 1237.

The present copy was for some time in the possession of one Muẓaffar Ḥusain whose seals and notes are found at the title-page of each treatise.

Foll. 1-5. I. الحاشية على حاشية مير زاهد Al Ḥāshiyatu 'Alā Ḥāshiyati Mîr Zâhid. An annotation of Mîr Zâhid. The name of the author of the annotation is not given in the body of the MS., but a note on the title-page which runs thus: جامع الدقائق از جناب مولوى سيد محمد صاحب states that it is by one Maulavî Sayyid Muḥammad. He was a scholar of the 13th century A.H., since he uses the phrase employed of living persons for Baḥr al 'Ulûm, a famous scholar of the 13th century A.H.

Beginning:—

اما بعد حمد الله المتجدد انعامه في كل آن الع *

It ends thus:—

هذا من تعليقاتنا على الحاشية الزاهدية على القطبية مع كثرة

الاشتغال الع *

Scribe: رضا على.

We are not acquainted with any other copy of the work.

Foll. 6-7. II. الحاشية على حاشية مير زاهد Al Ḥāshiyatu 'Alā Ḥāshiyati Mîr Zâhid. An annotation of Mîr Zâhid (No. 2266 above). It contains replies to attacks on the views of Mîr Zâhid. The name of the writer of the annotation is not known.

Beginning:—

اعلم ايها اليعقوبى الاعمى ان الشبهة التى سماها بعض

المحدثين على الحاشية الزاهديه على الرسالة القطبية بالجذر الاصح والع *

Foll. 8-23. III. الحاشية على حاشية مير زاهد Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. A well-known annotation of Mîr Zâhid.

By 'Abdal'alî Bahr al 'Ulûm عبد العلى بحر العلوم, a famous scholar of the 13th century A.H. (see No. 2272 above).

It begins without the preface thus:—

قوله كان المراد بالعلم المتجدد يحتمل وجبين النح *

The copy is incomplete at the end and ends abruptly thus:—

بل العدد حينئذ عبارة عن الوحدات المعروضة *

For other particulars see No. 2272 above.

Foll. 24-97. IV. الحاشية على حاشية مير زاهد Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. A detailed annotation of Mîr Zâhid.

By Maulavî Muḥammad Mubîn مولوى محمد مبين, an Indian scholar of the 13th century A.H. He died in A.H. 1225=A.D. 1810. See No. 2294 above.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد الانبياء و المرسلين
وعلى آله و اصحابه اجمعين النح *

Only one other MS. copy is known to us, viz., Râmpûr, No. 100, but it was lithographed in India in A.H. 1256. For a lithographed copy see Râmpûr, No. 99.

The colophon of the scribe runs thus:—

وقع الفراغ من تسويد هذا الكتاب المنسوب الى استاذنى
* محمد مبين تغمدته الله بغفرانه سنة ١٢٣٧ *

Scribe: رضا على.

Foll. 98-116. V. الحاشية على حاشية مير زاهد Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. An annotation of Mîr Zâhid, also known under the title of Liwâ' al Hudâ fi Al Laili Wa Ad Dujâ لواء الهدى فى الليل والدجى.

By Gulâm Yahyâ bin Najmaddin al Bihârî غلام يحيى بن نجم الدين البيهارى, a distinguished scholar of Bihârsharif, Patna District, who was born in the village of Ikair, close to Nagarnuhsa. He was a disciple of Shâh Badr 'Âlam, a famous Şûfî of Bihârsharif. Gulâm Yahyâ studied with Bâballâh as Sindilî. He died in Bihârsharif, A.H. 1128=A.D. 1717, and was buried near the tomb of Makhdûm Sharafaddin Bihârî, a famous Şûfî of Bihârsharif. See Taḍkira'i 'Ulamâ'i Hind, p. 159; Bûhâr Lib. Cat., vol. ii, No. 310.

Beginning:—

يسبح لله ما فى السموات و الارض الملك القدوس العزيز الحكيم

الح *

For other copies of the work see Râmpûr, Nos. 75, 76, 77; Bûhâr Lib. Cat., vol. ii, No. 310.

It was lithographed in Cawnpore, A.H. 1287.

Foll. 117-128. VI. الحاشية على حاشية مير زاهد Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. An annotation of Mîr Zâhid.

For other particulars see No. 2266 above.

Foll. 129-139. VII. الحاشية على حاشية مير زاهد Al Hâshiyatu 'Alâ Hâshiyati Mîr Zâhid. An annotation of Mîr Zâhid.

By Maulavî Haidar 'Alî bin Hamdallâh as Sindilî مولوى حيدر على بن حمد الله السندى, a distinguished scholar and physician of India in the 13th century A.H. He studied under his father and Bâballâh, and died in A.H. 1225=A.D. 1810, leaving behind a few compositions and a number of pupils. See Taḍkira'i 'Ulamâ'i Hind, p. 54.

Beginning:—

الحمد لله و المنة و على رسوله و اصحابه الصلوة و التكية قوله كان

المراد بالعلم المتجدد الح *

Only one other copy of the annotation is known to us, viz., Râmpûr, No. 138.

PHILOSOPHY.

No. 2334.

fol. 73; lines 18; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

اثولوجيا

UŞÛLÛJÎYAH.

The present work is a revised Arabic translation of a Greek work on Metaphysics, the authorship of which is commonly attributed to Aristotle. The work was originally translated into

Arabic by 'Abdalmasīḥ bin 'Abdallāh bin Nā'imah al Ḥimmaṣī
عبد المسيح بن عبد الله بن ناعمة الحمصي, a Christian scholar, who was a
translator of foreign works into Arabic during the reign of Caliph
Muṣṭa'sim (A.H. 218-227=A.D. 833-842). See Ibn 'Uṣaibi'ah, vol. i,
p. 204; Brock., vol. i, p. 203. It was revised for the said Caliph by
Abū Yūsuf Ya'qūb bin Ishāq al-Kindī, a famous philosopher of
Arabia, who was born in Kūfā and studied in Baṣra and Baḡdād.
He died about A.H. 250=A.D. 864. See Ibn 'Uṣaibi'ah, p. 206; Ibn
al Qiftī, p. 366; Z.D.M.G., vol. xxiv, p. 347; Brock., vol. i, p. 209.
The work is fully described in Berlin, No. 5121.

Beginning:—

الحمد لله رب العالمين الميمر الاول من كتاب ارسطوطا ليس
الفيلسوف المسمى باليونانية اثولوجيا و هو القول على الربوبية
و نقله الى العربية عبد المسيح بن عبد الله بن ناعمة الحمصي ...
و اصلحه لاجل المعتصم بالله ابو يوسف يعقوب بن اسحاق الكندي الم *

For other copies of the work see Berlin, *loc. cit.*, Br. Mus. Suppl.,
No. 722; Paris, No. 2347; Bibliotheca Sprenger, No. 741; Rāmpūr,
No. 378; Būhār, Lib. Cat., vol. ii, No. 313.

It has been edited with a German translation by Dieterici,
Leipzig, 1882-3. For other editions see Ellis, Cat., vol. i, pp.
316-17.

Written in Naskh. Dated A.H. 1083.

No. 2335.

fol. 64; lines 31; size 9×5; 6×3.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2336.

foll. 26; lines 15; size $7\frac{1}{2} \times 5$; 5×3 .

الرسالة في جمع بين رأى افلاطون و ارسطو

AR RISÂLATU FÎ JAM' BAIN RÂYI
AFLÂTÛN WA ARASTÛ.

A treatise on philosophy in which the author attempted to remove the discrepancy between the view of Plato, who regards the world as eternal, and that of Aristotle, who favours the theory that the world came into existence and has a beginning and end. A careful examination of the views of Aristotle and Plato shows that the author did not succeed in removing the said discrepancy.

Author: Abû Naṣr Muḥammad bin Muḥammad bin Ṭarkhân al-Fârâbî الفارابي محمد بن محمد بن طرخان, the most distinguished philosopher of Islâm. No Muslim philosopher has ever reached the same rank as he, and it was as a result of the study of his compositions that Avicenna (*d.* A.H. 428=A.D. 1036; see No. 2223 above) attained proficiency and produced useful compositions on the different branches of sciences. Abû Naṣr, who is known in Europe by the name of Alfarabius, was born in Fârâb. The date of his birth was omitted by his biographers, but the fact mentioned in the preface of Fuṣûṣ al-Ḥikam (see Lib. Cat., vol. xiii, No. 870) that Abû Naṣr died in A.H. 339 at the age of 80, suggests that he was born in A.H. 259. After passing his youth in his native place he visited Bagdâd, where he studied Turkish, Persian, Arabic, and other languages. Thereafter he studied Philosophy and Logic for a considerable period under Abû Bishr Matta Ibn Yûnus (*d.* A.H. 328=A.D. 940). He then visited Harrân, where he studied the compositions of Yuhanna (*d.* A.H. 243=A.D. 857), a famous Christian philosopher. In the course of his philosophical studies he spent a portion of his time in the study of other branches of Islamic learning. In A.H. 292 he came to Damascus, where he also studied for a considerable time and produced a number of works on the philosophical sciences. In A.H. 301 he composed *Al Masâ'il al Islâm'iyah*, a work on jurisprudence, which induced the authorities to appoint him as judge. He worked as a judge till A.H. 308. At the end of that year King Saifaddin, recognising his merit, appointed him minister of education (وزير وزارة المعارف), which he remained till his death. He died in A.H. 339=A.D. 950, leaving behind him a number of works on Philosophy, Logic,

Music, and other sciences. For his life and works see Ibn 'Uṣaibi'ah, vol. ii, pp. 134-45; Ibn Qiftī, p. 277; De Slane's translation of Ibn Khallikān, p. 307; Mir'āt al Janān, fol. 128^b; Madīnat al 'Ulūm, fol. 59^b; Brock., vol. i, p. 210; Beale's Biographical Dictionary, p. 128.

Beginning:—

انى لما رأيت اكثر اهل زماننا قد خاضوا و تنازعوا فى حديث
العالم وقدمه الغ *

For other copies of the work see Berlin, No. 5033; Būhār, Lib. Cat., vol. ii, No. 462/1; Rāmpūr, No. 142/11.

The present treatise was edited by Dieterici in Alfārābī's Philosophische Abhandlungen, pp. 1-33 in 1890. See Ellis Cat., vol. ii, p. 239.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

No. 2337.

fol. 122; lines 22; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{4}$.

المقَابَسَات

AL MUQĀBASĀT.

A work containing critical discussions on 103 points; most of these are important philosophical points, but some are concerned with miscellaneous points of other branches of Islamic learning. The work was composed at the request of the author's friends.

Author: 'Alī bin Muḥammad bin Aḥmad at Tawḥīdī بن على ابو حيان, commonly called Abū Ḥayyān أبو حيان, a distinguished scholar and author of the 4th century A.H. In *Dustūr al 'Ilām*, fol. 35^a, Brock., vol. i, p. 244; Leid., No. 1443, and Berlin, No. 2819, Abū Ḥayyān's death is recorded as occurring in A.H. 400=A.D. 1009. Ḥāj. Khal., vol. vi, p. 45, says that our author died after A.H. 400. The author of *Madīnat al 'Ulūm*, on fol. 37^b, says that Abū Ḥayyān died about A.H. 380=A.D. 990. We prefer the date given in *Madīnat al 'Ulūm*, since that date is based on reliable authorities. The following eight works of the author, which are not included in the list of works mentioned in Brock., vol. i, p. 244, are enumerated in *Madīnat al 'Ulūm*, loc. cit.: (i) *Nuzhat al Aṣḥāb*.

(ii) Auṣaq al Majālis. (iii) Anis al Muḥāḍarah. (iv) Ar Rauḍ al Khaṣīb. (v) Naẓm as Sulūk. (vi) Nishwān al Muḥāḍarāt. (vii) 'Ajā'ib al Garā'ib. (viii) Tarwih al Arwāh.

Beginning:—

اللهم اليك فرغب فيما انت اهله اطل الله في حياتك
و عز قدرك و الشروع الى طاعتك فيما اشرت اليه من
تصنيف اشياء من الفلسفة رويتها لك النح *

For other copies of the work see Leid., No. 1443; Āṣafiyah, Nos. 260-1.

The work was lithographed along with other works; see Iktifā' al Qunū', p. 174.

Written in Naskh. Not dated; apparently 7th century A.H.

The title-page contains signatures of some persons in whose possession the MS. was for some time. One Sayyid Ḥākim in the following note says that he studied the present MS. from beginning to end:—

طالعت هذا الكتاب من اوله الى آخره كتبه السيد حاكم
عفى عنه الدائم *

No. 2338.

fol. 84; lines 17; size $7\frac{1}{2} \times 6\frac{1}{2}$; $5\frac{1}{2} \times 4\frac{1}{2}$.

الاشارات والتنبيهات

AL ISHĀRĀT WA AT TANBĪHĀT.

A very old copy of the last and most profound philosophical work of the author, consisting of two parts, the first of which is on Logic and the second on Physics and Metaphysics. The work is fully described in Berlin, No. 5046.

Author: Abū 'Alī al Ḥusain bin 'Abdallāh bin Sīna أبو على الحسين بن عبد الله بن سينا. He died in A.H. 428=A.D. 1036. See No. 2223 above.

Beginning:—

لحمد الله على حسن توفيقه و استله هداية طريقه و البام الحق

بتحقيقه النح *

For other copies of the work see Berlin, Nos. 5046-47; Leid., Nos. 1494-51; Escur., No. 656; Cairo, vol. vi, p. 93; Rampûr, No. 11.

Written in good Naskh. Dated A.H. 520.

The colophon of the scribe indicating the date of transcription runs thus:—

الحمد لله رب العالمين حمد الشاكرين غرة شهر شوال سنة
عشرين وخمسمائة الهـ *

In A.H. 763 the present MS. was in the possession of Ahmad bin Şâ'in at Ṭabīb al Iṣfahânī, a famous physician of Iṣfahân in the 8th century A.H.; see the following note on the title-page:—

انتهت النوبة الى العبد احمد بن صائى الطبيب الاصفهاني فى
سنة جمادى الاولى سنة ٧٦٣ *

The following note at the end tells us that the MS. was compared twice:—

قوبل ولواهب للعقل الحمد و الثناء و قوبل ثانيا بقدر الامكان
وله الحمد *

No. 2339.

fol. 207; lines 28; size 9×5; 7½×4½.

شرح الاشارات

SHARH AL ISHÂRÂT.

An incomplete copy of a valuable commentary on *Ishârat* (No. 2338 above), defective at the beginning and at the end. It begins abruptly thus:—

فذلك ان علة الذاتى علة للذات بواسطة تلك الجزئيات الهـ *

The first part of the commentary, which is on Logic, ends on fol. 61^b. The second part of the commentary begins at the end of the same folio thus:—

بسم الله الرحمن الرحيم النمط الاول فى تجوهر الاجسام ... النجم
الطريق الواضح و النمط ضرب من البسط الهـ *

It ends with a portion of نمط عشر, the last chapter of the text. We observe here that the commentator makes copious criticism of the views of the author of the text.

Author: Fakhraddin Abū 'Abdallāh Muḥammad bin 'Umar ar Rāzī نضر الدين ابو عبد الله محمد بن عمر الرازي. He died in A.H. 606 = A.D. 1209 (see Lib. Cat., vol. x, No. 517).

For other copies of the work see Bodl., No. 480; Yonî, No. 704; Rāmpūr, Nos. 88-90.

Written in Nasta'liq. Not dated; apparently 7th century A.H.

Additions on the margin in some folios followed by the word (صح) tell us that the phrases omitted by the scribe of the MS. are added by some reader.

No. 2340.

fol. 70; lines 29; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another incomplete copy of the preceding work consisting of the commentary on the second part of the text.

It begins thus:—

النمط الاول فى تجوهر الاجسام ... النبعج الطريق الواضح و النمط غرب

من البسط النج *

It ends thus:—

تم الكتاب و الحمد لله حق حمدة النج *

Written in Naskh. Not dated; apparently 10th century A.H.

No. 2341.

fol. 304; lines 25; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 2\frac{1}{2}$.

شرح الاشارات

SHARḤ AL ISHĀRĀT.

A well-known commentary on Ishārāt (No. 2338 above) composed in A.H. 644. The author replies to the criticisms made in the preceding commentary on the author of the text, and does not hesitate to criticize Rāzī, the author of that commentary.

Commentator: Abū Ja'far Muḥammad bin Muḥammad Ḥasan at Ṭūsī أبو جعفر محمد بن محمد حسن الطوسي. He died in A.H. 672=A.D. 1273 (see Lib. Cat., vol. x, No. 593).

Beginning:—

الحمد لله الذي وفقنا لإفتتاح المقال بتكميده الخ *

For other copies of the work see Leid., No. 1452; India Office, Nos. 480-81; Paris, No. 2366; Cairo, vol. vi, p. 1091; Râmpūr, Nos. 92-93; Br. Mus. Suppl., No. 723.

The work was lithographed in Lucknow, A.H. 1293.

The work was published with a French translation by A. F. Mehren in 1891. Marginal notes are not frequent.

Written in Nasta'liq. Dated A.H. 1087.

Scribe: محمد امين ابن محمد عاشم النصرابادى.

No. 2342.

fol. 297; lines 19; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المحاکمات على شرح الاشارات

AL MUḤĀKAMĀT 'ALĀ SHARḤ AL ISHĀRĀT.

A commentary on Ishārāt (No. 2338 above). The author in the present commentary deals at length with the controversies between Ṭūsī (No. 2341 above) and Rāzī (No. 2339 above), expressing his own opinions on the points raised. It was composed under the direction of Quṭbaddīn ash Shārārzī (No. 2349 below). The present work is divided into two parts, bound in one volume.

Foll. 1-76, Part, I. On Logic.

Beginning:—

ترجمنا الى جناب قدسك الخ *

Foll. 77-292. Part, II. On Physics and Metaphysics.

Beginning:—

اسأل منك الاتمام ... لقد اتينا على قسم المنطق من شرح الشرح
معرفين حقه من التحرير فعزى بنا ان نفيض في شرح
الطبيعات الخ *

• Author: Qutbaddin Abū 'Abdallāh Muḥammad bin Muḥammad ar Rāzī at Taḥṭānī **قطب الدين ابو عبد الله محمد بن محمد الرازي التحفاني**. He died in A.H. 766=A.D. 1364. See No. 2241 above.

For other copies of the work see Berlin, No. 5053; India Office, No. 482; Br. Mus., No. 1530; Escur., No. 613; Cairo, vol. vi, p. 104; Rāmpūr, Nos. 155-756.

Written in Nasta'liq. Dated A.H. 1083.

The following colophon of the scribe, dated A.H. 1083, tells us that the work was composed in A.H. 755:—

فرغ المصنف في جمادى الأولى سنة خمس و خمسين
و سبعمائة ... و فرغ الكاتب من تسويده ... سنة ٨٣٠ هـ *

The present MS. is one of those presented by Nawwāb Wilāyat 'Alī Khān of Patna City.

No. 2343.

fol. 198; lines 19; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3$.

The Same.

Another copy of the preceding work. The present copy, like the preceding, contains the two parts of the work bound in one volume. Foll. 1-80, Part, I. Foll. 81-198, Part, II.

Written in beautiful Nasta'liq within gold ruled borders. Has a beautiful frontispiece. Not dated; apparently 11th century A.H.

The present MS. is also one of those presented by Nawwāb Wilāyat 'Alī Khān of Patna City.

No. 2344.

fol. 204; lines 22; size 10×6 ; $6\frac{1}{2} \times 3\frac{1}{2}$.

• The Same.

A copy of the second part of the preceding work.

Beginning:—

لقد اتينا من قسم المنطق من شرح الشرح معرفين حقه من

للتحرير النخ *

Written in Nasta'liq. Dated A.H. 1056.

Scribe : عبد الرحيم بن مولانا عبد الرشيد بن فيروز بن احمد الصديقي البهاري.

The colophon of the scribe runs thus :—

قد وقع الفراغ من نقل هذا الكتاب سنة الف و ست
و خمسين من هجرة النبي في مدرسة مولانا عبد الحكيم
السيالكوتي من يده الضعيف عبد الرحيم بن مولانا عبد الرشيد
... البهاري *

No. 2345.

fol. 164; lines 19; size $10\frac{1}{2} \times 6$; $8 \times 3\frac{1}{2}$.

The Same.

An incomplete copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2346.

fol. 161; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

AL ḤĀSHIYATU 'ALĀ AL MUḤĀKAMĀT.

الحاشية على المحاكمات

A gloss on Muḥākamāt (No. 2342 above), containing critical investigations, dedicated to Ismā'il Ḥusain II (A.H. 983-985=A.D. 1575-1577) of the Ṣafavid dynasty. The present work is divided into two parts, each in a separate volume.

Vol. I.

{Part i.}

Beginning :—

و الاعتضاد بكرمه العميم و به نستعين قال المحاكم بل يكفى في
اثباته اما مجرد ملاحظة تصوراته او النظر السابق اقول لا يذهب على من
تتبع فنصول الكتب ان كثيرا من الاحكام المصدرة النج *

The preface of the work is omitted in our copy, but it is given in the MS. of India Office, No. 483, thus:—

الحمد لله الذى شفى عليل الحكمة بأشـارات فائقة وروى عليل العلم
والمعرفة بتنبیـهات رائقة الخ *

Author: Mirzājān Ḥabībullah ash-Shirāzī مرزا جان حبیب الله شیرازی, a well-known scholar of Shirāz, who died in A.H. 994=A.D. 1586. See Lib. Cat., vol. x, No. 608.

For other copies of the work see Berlin, No. 5054; Leid., No. 1457; India Office, No. 483; Rāmpūr, Nos. 66-69; Āsafiyah No. 26.

Written in Nasta'liq in or before A.H. 1062, the year in which the second volume was transcribed, since the handwriting of both the volumes is the same.

The colophon of the author runs thus:—

هذا آخر ما تيسر لنا فى الطبيعات الخ *

The present MS. in A.D. 1869 was in the possession of one Muzaffar Ḥusain. His note and seal are found on the title-page. See No. 2333.

No. 2347.

fol. 80; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; 6×2 .

Vol. II.

(Part ii.)

Continuation of the preceding part. It begins thus:—

قال المحاكم فيكون هذا النمط فى الوجود المطلق و الوجودات
الخاصة التى هى علة اقول لا يخفى على الناظر ان المذكور فى هذا
النمط ليس هو كون الموجودات الخاصة علا بالقياس الخ *

Written in Nasta'liq. Dated A.H. 1062.

Scribe: حانظ عبد الغفور ولد حانظ محمد امين.

A seal of the above-mentioned Muzaffar Ḥusain is found at the end.

No. 2348.

fol. 167; lines 21; size $9\frac{1}{2} \times 4\frac{1}{2}$; $7 \times 2\frac{1}{2}$.

الحاشية على حاشية مرزا جان

AL HÂSHIYATU 'ALÂ HÂSHIYATI
MIRZÂJÂN.

An annotation of the preceding gloss from the 1st Namt to the 10th Namt. Annotations on the portion dealing with Logic and Metaphysics are wanting in our copy.

It begins thus:—

قال المحاكم قد عرفت فيما سبق ان الاشارة النح اي الحكم المصدر
بها فلا اشكال النح *

It ends thus:—

هذا ما تيسر لنا من الكلام في الطبيعيات و يتلوه انشاء الله تعالى
في الالبى النح *

The name of the writer of the annotation is not known, but it appears that he was a scholar of the 11th century A.H., since he does not refer to any author of the 12th century A.H.

Written in Nasta'liq. Not dated; apparently 11th century A.H.

Two seals dated A.H. 1161 of Khwâjâ Muḥammad 'Arif are found on the title-page. A note followed by a seal of Muẓaffar Ḥusain (see Nos. 2333 and 2346) is found at the beginning.

No. 2349.

fol. 234; lines 22; size $8\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 5\frac{1}{2}$.

شرح حكمة الاشراق

SHARḤU ḤIKMAT AL IṢHRÂQ.

A valuable commentary on the famous philosophical treatise called Ḥikmat al Iṣhrâq of Shihâbaddîn Yahyâ bin Ḥabash as Suhrawardî (d. A.H. 587=A.D. 1191). The present commentary has received high praise and is remarkable for its critical acumen. For a copy of the text see Br. Mus., No. 427.

¹By Qutbaddīn Maḥmūd bin Mas'ūd ash Shīrāzī قطب الدين محمود الشيرازي. 'He died in A.H. 710=A.D. 1310. See Lib. Cat., vol. xix, part i, No. 1542.

Beginning:—

الاشراق سبيلك و الاشراق دليلك انت ربنا الخ *

For other copies of the work see Paris, No. 2340; Leid., Nos. 1499–1501; Rāmpūr, No. 395; Būhar Lib. Cat., vol. ii, No. 320/i.

Foll. 1–73 are written in Naskh. Not dated; apparently 8th century A.H.

Foll. 74–234 are written in a later hand also in Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد كاظم بن محمد حسين التبريزي.

The condition of the MS. and the following note on the title-page, in which it is stated that the present copy is transcribed from an autograph copy, tell us that the scribe obtained possession of foll. 1–73 of an old MS. and transcribed the rest from another MS.:—

هذه نسخة موسومة بشرح حكمة الاشراق لقطب الدين الشيرازي

انتسخها من اصل النسخة التي كتبها المصنف بيده الكريم الخ *

Gulām Yaḥyâ al Bihârî (d. A.H. 1128=A.D. 1715), the author of work No. 2333/5 above, in the following autograph note, says that the MS. was for some time in his possession:—

ماله عاصي بانواع المعاصي غلام يحيى البهارى *

No. 2350.

foll. 333; lines 21; size $11 \times 6\frac{1}{2}$; $9 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1223.

Scribe: محمد ذكي طالب علم.

The scribe in his note at the end says that he transcribed the present MS. for Rāja Piyāri Lāl.

The note ends with the following Persian verses:—

قاریا بر من مکن 'قهر' و عتاب * گر خطائی رفته باشد در کتاب
و آن خطائی [رفته] را تصحیح ده * از کرم و الله اعلم بالصواب

No. 2351.

fol. 304; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

الحاشیة على شرح حکمة الاشراق

AL ḤĀSHIYATU 'ALĀ SHARḤI
HIKMAT AL ISHRĀQ.

A detailed gloss on the preceding work, defective at the end.

By Ṣadraddīn Muḥammad bin Ibrāhīm ash Shīrāzī صدر الدین محمد بن ابراهیم الشیرازی. He died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 629.

Beginning:—

قال الشارح رحمه الله دلالة اللفظ على المعنى الع *

We are not acquainted with any other copy of the MS., but mention of it is made in *Kashf al Ḥujub*, fol. 40^b.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

The title-page contains an inscription of لسان السلطان محمود الدولة dated A.H. 1272.

No. 2352.

fol. 152; lines 11; size $6 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2\frac{1}{2}$.

شرح هياكل النور

SHARḤU HAYĀKIL AN NŪR.

An old copy of a commentary on a treatise on Metaphysics and Physics called *Hayākil an Nūr* of Shihābaddīn Yahyā bin Ḥabash as Suhrawardī (d. A.H. 587=A.D. 1191). For a copy of the text see Āṣafiyah, No. 202. The present commentary was composed in A.H. 872 and was dedicated to Abū Sa'īd Jurjānī (d. A.H. 873=A.D. 1468).

By Jalāladdīn Muḥammad bin As'ad aṣ Ṣiddīqī ad Dawwānī
جلال الدين محمد بن اسعد الصديقي الدواني. He died in A.H. 907=A.D.
1501, see Lib. Cat., vol. x, No. 550.

Beginning:—

يا من نصب رايات قدرته على كراهل هياكل الممكنات الخ *

For other copies of the work see Goth., No. 97/10; India Office,
No. 485; Leid., No. 1504/5; Wien, No. 328; Rāmpūr, No. 142;
Āsafiyah, No. 62; Būhār Lib. Cat., vol. ii, No. 123.

Written in good Naskh. Dated Constantinople, A.H. 917.

No. 2353.

fol. 96; lines 14; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

A beautiful copy of the preceding work.

Written in Nasta'liq within gold-ruled borders. Not dated;
apparently 11th century A.H. Has a beautiful frontispiece.

A note at the end tells us that the MS. in A.H. 1113 was for
some time in the possession of one Muḥammad 'Alī of Lahore.

The title-page contains three seals of previous owners of the MS.

One Muḥammad Fārūq in a note followed by a seal, dated A.H.
1103, says that he purchased the present copy for Rs. 105. One
Muḥammad 'Alī in the following note says that in A.H. 1113 he
purchased the present MS. for his own Library in Lahore:—

این نسخه دردار السلطنة لاهور حرسها الله تعالى عن

الآفات و الشرور ... داخل کتابخانه فقیر محمد علی گردید سنه ۱۱۱۳ *

No. 2354.

fol. 46; lines 23; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2355.

fol. 94; lines 13; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الحاشية على شرح عياكل النور

AL ḤĀSHIYATU 'ALĀ SHARḤI HAYĀKIL AN NŪR.

A valuable gloss on *Sharḥu Hayākil An Nūr* (No. 2352 above).

By Mir Muḥammad Zāhid bin Muḥammad Aslam al Harawī
میر محمد زاهد بن محمد اسلم الهروی. He died in A.H. 1101=A.D. 1689.
See Lib. Cat., vol. x, No. 540.

Beginning:—

الحمد لله العلى العظيم و الصلوة على نبيه و حبيبہ و على آله
و اصحابہ البادين الى صراط مستقيم الخ *

On fol. 77ⁿ the author of the gloss refers to another of his compositions, viz., *Sharḥ al Mawāqif*, thus: كما نقلنا في حاشية شرح
المواقف. For a copy of this see Lib. Cat., vol. x, No. 540.

Only one other copy of the gloss is known to us, viz., Rāmpūr,
No. 59.

Written in Nasta'liq at Badāyūn. Not dated; apparently 12th
century A.H.

Scribe: محمد نذیر قادری.

On the title-page an inscription of السلطان محمود الدولة محمد
مفدر عليخان dated A.H. 1272 (see No. 2351), is found.

No. 2356.

fol. 323; lines 22; size $10 \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4$.

شرح التلويحات

SHARḤ AT TALWĪḤĀT.

A valuable detailed commentary, composed in A.H. 667, on a
treatise on Logic, Physics and Mataphysics, called *At Talwihāt* of
Shihābaddīn Yaḥyā bin Ḥabash as Suhrawardī (d. A.H. 587=A.D.
1191). For a copy of the text see Lib. Hand-list, No. 2631/4. The
present commentary is divided into two volumes, bound together.

Vol. I.

Beginning:—

بعد حمد الله تعالى على آلائه المتواترة و الصلوة
 على من اطفاه من انبيائه خصوصا على محمد و آله انه لما كان
 المختصر الموسوم بالتلويحات للامام العلامة العلامة شهاب الدين السهروردي
 قدس الله روحه التمس منى جماعة من سادة النبلاء ان اشرح
 المختصر المذكور قال الامام العلامة السبكات لجلالك اقول
 الطالب السالك اذا انتبهى فى سلوكه الى معرفة الله تعالى *

. The present volume ends on fol. 116* thus:—

هذا آخر ما سمع به خاطر من شرح العلم الطبيعى من كتاب

التلويحات *

Vol. II.

Beginning:—

قال المصنف رحمه الله تباركت ربنا خالق النور و مبدأ الوجود ...

هذا هو الشروع فى علم ما بعد الطبيعة من التلويحات *

Author: Sa'd bin Mansûr bin Sa'd bin Ḥasan bin Hibatallâh
 سعد بن منصور بن سعد بن حسن بن هبة الله, commonly called Ibn
 Kamûnah ابن كمنه, a distinguished scholar and philosopher of the
 7th century A.H. Besides the present work the following of his
 compositions are known to us: (i) *Sharḥ al Ishârât*, for a copy of
 which see India Office, No. 484. (ii) A gloss on *Talkhîṣ al Muḥaṣṣal*,
 for a copy of which see Br. Mus., No. 429/6. He died in A.H.
 676=A.D. 1277. See *Dustur al 'Ilâm*, fol. 119; *Ḥâj. Khal.*, vol. i,
 p. 303; *Brock.*, vol. i, p. 454.

For other copies of the present commentary see Wien, No. 1531;
 Leid., No. 1496; Yenî., No. 766; Râmpûr, No. 95.

The colophon of the author, indicating the date of composition,
 runs thus:—

وقع الفراغ من تصنيفه فى اوائل سنة سبع و ستين و ستمائة اله *

Written in beautiful Nasta'liq. Within gold-ruled borders.
 Not dated; apparently 11th century A.H.

The present copy is transcribed from a copy dated A.H. 706.

No. 2357.

foll. 163; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work in three volumes, of which the last volume is wanting.

Vol. I.

The present volume is defective at both the beginning and end. It begins abruptly with a portion of the preface, thus:—

لما أتى به صاحب الكتاب على سبيل المسألة الخ *

It ends also abruptly, thus:—

بل يجب أن يوجد مع استواء إلى الشرطين الخ *

Written in Naskh. Not dated; apparently 8th century A.H. Foll. 83–103, being written in Nasta'liq in a later hand, have evidently been added to the present copy.

No. 2358.

foll. 170; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; $8 \times 4\frac{1}{2}$.

Vol. II.

It begins thus:—

قال المصنف رحمه الله نستعين بالله والعقل عز سلطانه *

Written in Naskh. Not dated, apparently 8th century A.H. Foll. 100–103 and 122 are written in Nasta'liq in a later hand.

No. 2359.

foll. 304; lines 31; size $9 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

المباحث المشرقية

AL MABÂHIS AL MASHRIQÎYAH.

A well-known valuable work on Physics and Metaphysics, much appreciated in the literary world and remarkable for its critical

acemmen. The author in the present work compares the views of the philosophers of Islâm with those of ancient philosophers. Philosophical theories which are contrary to Islamic doctrine are fully criticized and refuted. The work is divided into three *Kitâbs* and a *Khâtimah*. The contents are described fully in Berlin, No. 5064.

Author: Fakhraddîn Abû 'Abdallâh Muḥammad bin 'Umar al Khatîb ar Râzî نُصْرَ الدِّينِ أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عُمَرَ الْخَطِيبِ الرَّازِي. He died in A.H. 606=A.D. 1209; see Lib. Cat., vol. x, No. 517.

Beginning:—

سبحان المنفرد بقيومية البهية الخ *

For other copies of the work see Berlin, No. 5064; Leid., No. 1513; Escur., No. 675; Yeni., No. 774; Âsafiyah, Nos. 21-22; Râmpûr, Nos. 146-47.

The work was printed from the copy under notice by the Dâ'irat al Ma'ârif, Hyderabad, in A.D. 1930.

Written in Naskh. Dated A.H. 1069.

No. 2360.

fol. 318; lines 21; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, defective at the beginning. Written in Naskh. Dated A.H. 1265.

No. 2361.

fol. 82; lines 18; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

الشرح على هداية الحكمة

ASH SHARḤU 'ALÂ HIDÂYAT AL
ḤIKMAT.

A concise but useful commentary on the second and third parts of Hidâyat Al Ḥikmat of Aṣîraddîn Al Abhurî (d. A.H. 663=A.D. 1264; see No. 2238 above). For a copy of the text see Râmpûr, No. 166. The text is divided into three parts. The first is on Logio, the second on Physics, and the third on Metaphysics. Hidâyat al

Hikmat along with the marginal annotation of Shams al 'Ulamâ' Şa'adat Husain was published in Lucknow; for a copy see Madrasah Lib. Cat., No. 14. The said Shams al 'Ulamâ' was a native of Kahta, a village in the district of Patna. He was a distinguished scholar belonging to the Malick tribe of Bihar and a renowned professor in Calcutta Madrasah. He died in A.D. 1914. For a further account of him see Taḍkira'i 'Ulamâ' Hâl, p. 28.

Commentator: Aḥmad bin Maḥmūd al Harawī أحمد بن محمد الهروي, commonly called Maulânāzādah مولانا زاد. The date of his death is not known, but he flourished in the 8th century A.H. See India Office, No. 494.

Beginning:—

باسمك اللهم اهل الحمد و الثناء و بعد فبذة مجلة
مشملة على شرح ما سوى المنطق من المختصر الموسوم بالهداية الخ *

For other copies of the work see Goth., 1217; Leid., No. 1517/8; Br. Mus., No. 853; India Office, Nos. 494-95; Paris, No. 2360/1; Escur., No. 635; Yenî., No. 768; Cairo, vol. vi, p. 99; Râmpûr, No. 108.

Written in Naskh. Not dated; apparently 10th century A.H.

Marginal notes are not frequent.

Scribe: اسمعيل بن حاجي رجب .

No. 2362.

fol. 61; lines 19; size $7\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

شرح هداية الحكمة

SHARḤU HIDÂYAT AL ḤIKMAT.

A very popular commentary on the second and third parts of Hidâyat al Ḥikmat, composed in A.H. 880. The present work is the first composition of the commentator.

Commentator: Husain bin Mu'inaddin Al Maibudî حسين بن معين الدين الميبدى. His poetical name was Mantîqî منطقى. He died in A.H. 908=A.D. 1502. See Persian Lib. Cat., vol. ix, No. 927.

Beginning:—

الهداية امر من لديه و كل شئ يعود اليه الحمد ما انعم علينا سوابق
النعم و لواحقها الخ *

For other copies of the work see Paris, No. 2363; Cairo, vol. vi, p. 98; Yeni., No. 769; Alger, No. 1389; India Office, No. 487; Berlin, No. 6565; Ayâ Şufiyah, p. 82; Râmpûr, Nos. 164, 165; Âsafiyah, No. 29.

It was printed in Calcutta and lithographed in Lucknow, A.H. 1281.

Written in Nasta'liq. Dated A.H. 1030.

Scribe: سعد الدين بن محمد مؤمن.

Marginal notes are not frequent.

No. 2363.

fol. 126; lines 15; size $10\frac{1}{2} \times 6$; $5 \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated Aḥmadâbâd, A.H. 1132.

Scribe: سيد فيض الله.

Marginal notes are not frequent.

No. 2364.

fol. 272; lines 21; size 11×6 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

غاية الهداية

ĠĀYAT AL HIDĀYAH.

A detailed gloss on the preceding commentary (No. 2362 above), composed in A.H. 966. The present commentary was dedicated to Ḥusain Nizâm Shâh of Aḥmadnagar (A.H. 961-972=A.D. 1553-1565).

Author: Muḥammad bin Ḥasan al 'Alimî محمد بن حسن العليمى, a Shi'a scholar of Persia, who was a pupil of Dawwânî (d. A.H. 905=A.D. 1499), to whom he refers on fol. 251^b thus: وذهب الأستاذ العلامة الدواني. He came to Aḥmadnagar (in India) before A.H. 961. The date of his death is not known.

Beginning:—

الحمد لولى البداية فى البداية و الصلوة على نبيه النبى و آله
سيما اخيه و بنيه الذين هم حكماء الدين و علماء اليقين و بعد فيقول تراب

باباً مدينة العلم محمد بن حسين العليمى هذه حاشية
معلقة على هداية الحكمة و على شرحها للفاضل الميبدنى
..... سميتها بغاية البدايه النج *

For other copies of the work see India Office, No. 490; Āsafiyah, No. 225; Rāmpūr, No. 57.

Written in Nasta'liq. Dated A.D. 1900.

The scribe in the following note at the end says that he transcribed the present MS. for one Sayyid Wali Shāhji:— تمت تمام شد كتاب عليمى حاشية شرح هدايه الحكمة پاس خاطر سيد ولى شاه جى دام . اقباله تحرير يافت .

No. 2365.

fol. 106; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

الحاشية على شرح هداية الحكمة

AL ḤĀSHIYATU 'ALĀ SHARḤ HIDĀYAT AL ḤIKMAT.

A valuable gloss on *Sharḥu Hidāyat al Hikmat* (No. 2362 above), in which the views of reliable authors from the 3rd to the 10th century A.H. are referred to.

Author: Sayyid Muḥammad bin Ḥusain محمد بن حسين, commonly called Fakhraddīn Ḥusain as Sammāk مختار الدين حسين. On the authority of 'Ālam Ārā'i 'Abbāsi it is stated in Āsafiyah, No. 94, that our author was a contemporary of Bāqir Dāmād (d. A.H. 1040=A.D. 1630). Thus it is evident that Fakhraddīn was a scholar of the 11th century A.H.

Beginning:—

الحمد لله العليم الحكيم و الصلوة و السلام على محمد المبعوث
بالخلق العظيم و آله المتكلمين بالاخلاق المرضية و اصحابه
المتكلمين عن الانسان البشرية النج *

For other copies of the work see India Office, No. 492; Rāmpūr, Nos. 51-52; Āsafiyah, No. 94.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2366.

fol. 42; lines 17; size $8\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الحاشية على شرح هداية الحكمة

AL ḤĀSHIYATU 'ALĀ SHARḤ
HIDĀYAT AL ḤIKMAT.

A concise commentary on *Sharḥu Hidāyat al Ḥikmat* (No. 2362 above). The name of the commentator is not given anywhere in the MS., but a note on the title-page which runs thus: حاشية ميرك شاه tells us that the gloss is by Mirak Shāh. This statement is manifestly incorrect, since Mirak Shāh flourished in the 8th century A.H. and the author of *Sharḥu Hidāyat al Ḥikmat* died at the beginning of the 10th century A.H. (see No. 2361 above). The author of the gloss appears to be a scholar of the 11th century A.H., since he does not quote any author of the 12th century A.H.

Beginning:—

قوله امر من لديه اى ناش من عنده اما بواسطة او بدونها الخ *

Written in Nasta'liq. Not dated; apparently 12th century A.H.

A note of Muẓaffar Ḥusain (see No. 2345), dated A.H. 1869, is found at the beginning.

No. 2367.

fol. 232; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

الحاشية على شرح هداية الحكمة

AL ḤĀSHIYATU 'ALĀ SHARḤI
HIDĀYAT AL ḤIKMAT.

A detailed gloss on *Sharḥu Hidāyat al Ḥikmat* (No. 2362 above), defective at the end.

Author: Abū Muḥammad Ismā'il bin Muḥammad Wajihaddīn bin Shīr Muḥammad ابرو محمد اسماعيل بن محمد وجيه الدين بن شير محمد. He was a scholar of the 13th century A.H., since on fol. 127^a he says that he undertook the compilation of the present gloss in A.H. 1246, thus:—

وقد كان فى سنة ابتداء تحرير كتابى هذا اعني سنة ١٢٤٦ ظهر

* كوكب الخ *

Beginning:—

يا من توحش فرسان جكافل الاكباد فى بداء ملكوته و بعد ...
 المدعو باسمعيل ابى محمد بن محمد وجيه الدين بن شير محمد
 ثم لما كثر الاشتغال بشرح هداية الحكمة للفاضل الميبدى
 التمس منى اكثر اخلائى ان اعلق عليه ما يليق به من الالفاظ الخ *

We are not acquainted with any other copy of the work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2368.

fol. 351; lines 21; size $7\frac{1}{2} \times 3\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

شرح هداية الحكمة

SHARḤU HIDĀYAT AL ḤIKMAT.

A well-known commentary on the second and third parts of *Hidāyat al Ḥikmat*, mentioned in No. 2361 above. The present commentary, which is commonly known as *Aṣ Ṣadrā*, is noteworthy for its critical investigations and is one of the standard books for the higher study of the subject in almost all Madrasahs.

Author: Ṣadraddīn Muḥammad bin Ibrāhīm ash Shīrāzī صدر الدين محمد بن ابراهيم الشيرازى, a well-known philosopher of Shīrāz, who died in A.H. 1050=A.D. 1640. See Lib. Cat., vol. x, No. 629.

Beginning:—

الحمد لله مخترع العقل الفعال الخ *

The preface contains critical notes on the principles of philosophy.

For other copies of the work see Cairo, vol. vi, p. 99; Berlin, No. 5072; India Office, No. 496; Āsafiyah, No. 32; Rāmpūr, Nos. 131, 134.

The present commentary has been frequently printed and lithographed.

For lithographed editions of different dates see Rāmpūr, Nos. 128-129.

Written in Naskh. Not dated; apparently 12th century A.H.

No. 2369.

fol. 239; lines 21; size $9 \times 4\frac{1}{2}$; $6\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2370.

fol. 308; lines 21; size $10\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The present MS. is one of those presented to the Library by 'Abdalmajid of Terighât, Patna City.

No. 2371.

fol. 133; lines 29; size 10×7 ; $7\frac{1}{2} \times 5$.

الحاشية على الصدر

AL HÂSHIYATU 'ALÂ AŞ ŞADRÂ.

A gloss on Aş Şadrâ (No. 2368 above). The author of the gloss in most cases quotes the views of eminent philosophers. The authority of the present gloss is cited by the writer of gloss No. 2376 below.

By Mullâ Nizâmaddîn bin Qutbaddîn as Sihâlawî ملا نظام الدين بن قطب الدين السبالوى, a famous Indian scholar, who died in A.H. 1161=A.D. 1747. See Lib. Cat., vol. x, No. 556.

It begins without the preface thus:—

تبارك الذى بيده الملك وهو على كل شىء قدير الخ *

For two other copies of the work see Râmpûr, Nos. 43, 46.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

There are two 'Arddîdas dated A.H. 1192 and A.H. 1198 on the title-page.

No. 2372.

fol. 148; lines 17; size $8\frac{1}{2} \times 7$; $8\frac{1}{2} \times 4$.

الكاشية على الصدر

AL HÂSHIYATU 'ALÂ AŞ ŞADRÂ.

A very useful gloss on Aş Şadrâ (No. 2368 above), commonly quoted by scholars.

By Mullâ Hasan bin Qâḍi Gulâm Mustafâ al Lakhnawî ملا حسن بن قاضي غلام مصطفى اللكنوي, a well-known Indian scholar, who died in A.H. 1198=A.D. 1783. See No. 2269 above.

Beginning:—

الحمد لله رب العالمين و الصلوة على رسوله محمد وآله وصحبه
اجمعين ... قوله اعلم ان الحكمة الخ ان اريد بالحكمة الملكة فالاستفادة
المأخوذة في التعريف الخ *

For two other MS. copies of the work see Râmpûr, Nos. 36-37.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2373.

fol. 47; lines 22; size 11×7 ; 7×4 .

الكاشية على الصدر

AL HÂSHIYATU 'ALÂ AŞ ŞADRÂ.

A gloss on Aş Şadrâ (No. 2368 above) containing explanations of the most important and difficult points in that work.

By Maulavî Muḥammad Amjad bin Faiḍallâh Aş Siddiqî مولوى محمد امجد بن فيض الله الصديقي, a scholar of Qinnawj in the 12th century A.H. He studied under 'Alî Aşgar of Qinnawj (d. A.H. 1140=A.D. 1727), see Ḥadâ'iq al Ḥanafiyah, p. 457.

Beginning:—

الحمد لله الذى هدانا الى اسرار حكمة الغيوبه ... (ما بعد فيقول
الغريب محمد امجد بن فيض الله الصديقي القنوجي ... اخترت ان

اكتب ما يخطر ببالي ... على الكتاب ... شرح هداية الحكمة لهدر
الافاضل الشيرازى *

For two other copies of the work see Râmpûr, Nos. 42/2, 49/1.
Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2374.

• foll. 37; lines 13; size 10×7 ; $7\frac{1}{2} \times 5$.

The Same.

Another copy of the preceding work, defective at the end.
Written in Nasta'liq. Not dated; apparently 14th century A.H.

No. 2375.

foll. 83; lines 14; size 10×7 ; 7×5 .

الحاشية على الصدر

AL ḤĀSHIYATU 'ALĀ AŞ ŞADRĀ.

- A gloss on Aş Şadrâ (No. 2368 above) explaining the difficult points contained in the first part of that work, viz., on Physics.

By Maulavi Muḥammad A'lam bin Muḥammad As Shâkir As Sindîlî مولوى محمد اعلم بن محمد الشاكر السندى, a well-known scholar of Sindila, who studied under Kamâladdin as Sihâlawî (d. A.H. 1175 = A.D. 1761; see Lib. Cat., vol. x, No. 557). He died in A.H. 1250 = A.D. 1785. Tadhkira'i 'Ulamâ'i Hind, p. 131.

Beginning:—

لا اله الا هو سبحانه عما يشركون يريدون ان يطفوا نور الله بانوارهم
..... وبعد فقد وجدت الطالبين مكبيين على مباحثة الفن الاول من
شرح الصدر ... فدعاني الامر الى ان اكشف معضلات ذلك الفن
كله الن *

For other copies of the work see Râmpûr, Nos. 40-42.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

The handwriting of the present MS. and of the preceding are identical.

The colophon of the scribe, giving the name of the author of the gloss, runs thus:—

قد تم الحاشية صدرًا من تصنيف مولوى محمد اعلم السندىلى *

No. 2376.

fol. 283; lines 16; size $9\frac{1}{2} \times 6$; $8\frac{1}{2} \times 4$.

حاشية الصدر

ḤĀSHIYATU AŞ ŞADRÂ.

A detailed gloss on Aş Şadrâ (No. 2368 above), remarkable for its critical acumen.

By 'Abdal'âlî bin Muḥammad Nizâmaddîn محمد بن على بن محمد، commonly called Bahr al 'Ulûm بحر العلوم، the famous Indian scholar of the 14th century A.H. See Lib. Cat., vol. x, No. 548.

The present commentary begins without the preface:—

نحمدہ و نصلى على رسوله الكريم سيدنا و مولانا محمد صلى الله عليه وسلم من حيث اشتماله على قوة التغير يحتمل ان يراد به بالقوة ما يؤثر في الغير الخ *

For two other copies of the work see Râmpûr, Nos. 34, 35.

Written in Nasta'liq. Dated A.H. 1242.

The colophon of the scribe runs thus:—

تمام شد حاشیه مولانا عبد العلى بر شرح صدرًا بتاریخ بست نجم
شهر شوال المکرم سنه ۱۲۴۲ هـ *

No. 2377.

fol. 84; lines 17; size 10×7 ; $7\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

An incomplete copy of the preceding gloss, defective at the end. The beginning of the present MS. differs from that of the previous copy, being as follows:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة على رسوله وآله
اجمعين النعم

Written in Nasta'liq. Not dated; apparently 13th century A.H.

The handwriting of the present MS. and of the MS. No. 2375 are the same.

No. 2378.

fol. 136; lines 17; size $10 \times 6\frac{1}{2}$; 7×4 .

الحاشية على الصدر

AL ḤĀSHIYATU 'ALĀ AṢ ṢADRĀ.

A gloss on Aṣ Ṣadrā (No. 2368 above), composed at the request of the scholars of his day.

By 'Imādaddīn al 'Uṣmānī al Labkanī اللبكنى العثمانى، a famous Indian scholar of the 13th century A.H. See No. 2296 above.

Beginning:—

الحمد لله الذى شرح صدورنا لبداية حكمة العلم اما بعد
فيقول العبد الضعيف الراجى الى رحمة الله القوى عماد الدين
العثمانى اللبكنى انى بعد ما فرغت من تحصيل العلم فى
خدمة الاستاذ ... المولى عبد العلى ابد الله ظل جلاله *

For two other copies of the work see Râmpûr, Nos. 47-48.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2379.

foll. 107; lines 11; size $6\frac{1}{2} \times 4$; $3\frac{1}{2} \times 3$.

حكمة العين

HIKMAT AL 'AIN.

An old and valuable copy of a famous work on Metaphysics and Physics, written at the request of scholars after the author had composed a much appreciated treatise on Logic called *Al 'Ain*. For various commentaries on the present text see *Hāj. Khal.*, vol. iii, p. 103. The present copy was transcribed for the Library of *Khawājā 'Imādaddīn*, a minister of Persia, who died in A.H. 734=A.D. 1333; See *Mujmal Faṣḥī*, fol. 210.

Author: *Najmaddīn 'Alī bin 'Umar al Qazwīnī al Kātibī* نجم الدين على بن عمر القزويني الكاتب. He died in A.H. 675=A.D. 1276. See *Lib. Cat.*, vol. x, No. 518.

Beginning:—

سبحانك اللهم يا واجب الوجود الخ *

For other copies of the work see *Br. Mus.*, No. 428; *Berlin*, No. 5080; *Escur.*, No. 668/2.

The colophon of the scribe, indicating the fact that the copy was transcribed for the Library of the minister mentioned above, runs thus:—

نمق هذه الرسالة خدمة لخزانة كتب صاحب المعظم والدستور
 الاعظم عماد الدنيا والدين ... ادام الله سعاده ... عبد المخلص
 نعمان الخوارزمي سنة ثلاث و ستين و سبعمائة *

Written in *Naskh*. Dated A.H. 763.

Scribe: نعمان الخوارزمي.

No. 2380.

foll. 248; lines 17; size 9×6; 6½×4.

شرح حكمة العين

SHARḤU ḤIKMAT AL 'AIN.

An autograph copy of a well-known commentary on the preceding work, composed at the request of the commentator's students. In it the passages from the gloss of Quṭbaddin (d. A.H. 710=A.D. 1311) on the text of the original work are quoted verbatim, being preceded by the phrase *فى الكراشى القطبية*.

Commentator: Muḥammad bin Mubārak Shāh al Bukhārī محمد ميرك البخارى, commonly called Mirak al Bukhārī ميرك البخارى, a well-known professor of Logic in Egypt. He was a pupil of Quṭbaddin ar Rāzī (d. A.H. 766=A.D. 1367). The date of his death is not known, but he was alive in A.H. 755. See Ḥadā'iq al Ḥanafiyah, p. 310; Ḥāj. Kḥal., vol. vi, p. 474; Brock., vol. i, p. 464.

Beginning:—

اما بعد حمد الله فاطر ذى العقول النورية الخ *

For other copies of the work see Berlin, No. 508; Paris, Nos. 2384-85; Br. Mus. Suppl., No. 726; India Office, No. 498; Cairo, vol. i, p. 97; Rāmpūr, No. 110; Āsafiyah, Nos. 89-90; Būhār Lib. Cat., vol. ii, No. 325.

Written in Naskh. Dated A.H. 755.

The following colophon, which appears to be the colophon of the author, tells us that our copy is an autograph one:—

و الحمد لله رب العالمين و الصلوة و السلام على اشرف النفوس
البشرية كتب فى غرة شوال دارالسلام بغداد سنة خمس
و خمسين و سبعمائة الخ *

A seal of one 'Ābid Ḥusain dated A.H. 1275 is found on the title-page.

No. 2381.

fol. 356; lines 15; size 11×7; 7×4.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1115.

Scribe: معين الدين.

The scribe, in the following note on the title-page, tells us that in A.H. 1115 he bequeathed the present copy for the use of his son 'Ainaddin:—

یتاریخ پانزدهم شهر ربیع الاول سنه ۱۱۱۵ هـ در حین حیات و ثبات
عقل بلا جبر و اکراه بفرزند قره العین عین الدین بخشیدم *

There are two seals on the title-page, one dated 1142 and the other dated A.H. 1282. An inscription of السلطان محمود الدوله dated A.H. 1272 is also found on the title-page. For the inscription of the same name see Lib. Cat., vol. xx, No. 1996.

No. 2382.

fol. 200; lines 19; size 7×5; 5×3.

کشف الغین عن شرح حکمة العین

KASHF AL ĠAIN 'AN SHARḤI
ḤIKMAT AL 'AIN.

A very useful gloss on *Sharḥ Ḥikmat al 'Ain* (No. 2380 above).

By Muḥammad Hāshim al Ḥusainī at Ṭabīb الحسینی محمد هاشم الحسيني, a Shi'a scholar and physician. The date and the century to which he belonged are omitted in Brock., vol. i, p. 467.

The fact that of several authors he quotes the latest is Mirzâjân Ḥabîballah ash Shîrâzî (d. A.H. 994=A.D. 1585), to whom he refers on fol. 108^a thus: قال المولى مرزا جان سيصرح المصنف, tells us that he flourished in the 11th century A.H.

Beginning:—

حمدالمن شد بحکمتہ متون العلماء و بعد فيقول السائل ...

محمد هاشم الحسيني هذه فوائد لطيفة ... بكشف معضلات شرح

حكمة العین و سمیته کشف الغین بشرح حکمة العین الخ *

- The present copy is defective at the end.

For other copies of the work see India Office, No. 507; Buhâr Lib. Cat., vol. ii, No. 326.

Written in Naskh. Not dated; apparently 11th century A.H.

The present MS. is one of those presented to the Library by Maulavi 'Abdalmajid of Terighât, Patna City.

No. 2383.

foll. 242; lines 27; size 9 x 6; 8 x 5.

شرح الملخص

SHARḤ AL MULAKḤKHAṢ.

A commentary on Al Mulakhkhaṣ, a work on Logic and Metaphysics by Fakhraddin ar Râzi (d. A.H. 606=A.D. 1209), for a copy of which see Br. Mus., No. 725.

By Najmaddin 'Ali bin 'Umar al Qazwini al Kâtibi نجم الدين علي بن عمر القزويني الكاتب. He died in A.H. 675=A.D. 1276, see Lib. Cat., vol. x, No. 518.

Beginning:—

بعد ان اسبح يا قيوم بحمدك و اتدس لك فاعلموا ان كتاب
الملخص المنسرب الى فخر الحق و الملة و الدين الخ *

The present copy is the part of the commentary which explains the portion of the text dealing with Logic.

For copies of the whole work see Leid., No. 1511; Yenî, No. 717.

Written in Naskh. Dated A.H. 722.

The following colophon of the scribe tells us that the present part was transcribed in A.H. 722:—

تم المجلد الاول في المنطق سنة اثني وعشرين
و سبعمائة *

A note at the end, which runs thus: كتاب المنص من نسخة بخط المصنف, tells us that the present MS. was transcribed from an autograph copy; and that the title of the commentary is Al Munassas.

There are three seals of Awadh rulers on the title-page. In A.D. 1869 the MS. came into possession of one Muzaffar Husain, whose autograph note is found on the title-page.

No. 2384.

foll. 228; lines 21; size $9\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

الاسرار الخفية

AL ASRÂR AL KHAÎYAH.

A valuable work on philosophy dealing with Logic, Physics, and Metaphysics, divided into the following three Fann:—

- (i) Foll. 2-97. Fann I, on Logic *الفن الأول في المنطق*.
- (ii) Foll. 98-170. Fann II, on Physics *الفن الثاني في الطبيعيات*.
- (iii) Foll. 171-228. Fann III, on Metaphysics *الفن الثالث*.

في الألعابيات.

Author: Jamâladdin Hasan bin Yûsuf bin 'Alî bin al Muṭahhir al Hillî *جمال الدين حسن بن يوسف بن علي بن المطهر الحلي*. He died in A.H. 726=A.D. 1326. See Lib. Cat., vol. 2, No. 594.

Beginning:—

الحمد لله ذي الازلية و البقاء اما بعد فان كمال الانسان
هو الاتصاف بالعلوم العقلية الكلية و العقائد الصحيحة و قد
وسمنا بكتاب الاسرار الخفية في العلوم العقلية النخ *

We are not acquainted with any other copy of the work, but it is mentioned without any description in *Kashf al Hujub*, fol. 14^a.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 2385.

foll. 177; lines 21; size $8 \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

روضة الجنان

RAUDAT AL JANÂN.

A work on philosophy expounding fully the many important problems of natural philosophy (*الحكمة الطبيعية*). The work is divided into a number of sections called *الحديقة*, which are subdivided into chapters termed *روضة*. The contents of the work are fully described in Br. Mus. Suppl., No. 728.

• Author: Abu'l Ḥasan bin Aḥmad بن الحسن بن أحمد. The biographical works do not provide us with any account of him, but he is known to us as a scholar who flourished in the 10th century A.H., since the latest author quoted by him is Dawwānī (d. A.H. 907 = A.D. 1510), see fol. 34^a, where the following passage occurs:—

و منہم الامام الرازی و صاحب الاشراف و العلامة الدرانى *

Beginning:—

طوبى لحدیقة کلام تضر ربيع افئانه بازهار محامد المسلیک [الملك]

العلام الخ *

For other copies of the work see Br. Mus. Suppl., No. 728; Râmpûr, Nos. 86, 87.

Written in Nasta'liq. Not dated; apparently 9th century A.H.

A note at the end which runs thus: قول على الاصل tells us that the present copy was compared with an autograph copy.

No. 2386.

fol. 222; lines 23; size $9\frac{1}{2} \times 5$; $6\frac{1}{2} \times 5$.

الافق المبين

AL UFUQ AL MUBÎN.

• A well-known work expounding the difficult philosophical theories in Metaphysics. It received special recognition among scholars. It is divided into two parts called صرحه, each is subdivided into sections known as مسائک. Each مسائک contains several chapters (فصول), these being again divided into sub-chapters called عنوانات.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد. He died in A.H. 1040 = A.D. 1630. See Lib. Cat., vol. x, No. 624.

Beginning:—

سبحانک الہم جل حمدک و عز مجدک یا رب العاقلات العالیہ

..... و بعد فیقول احوج المرئوبی الی ربہ الغنی محمد بن محمد

الملقب بباقر الداماد الحسینی الخ *

For other copies of the work see India Office, No. 580; Râmpār, Nos. 12-13; Bûhâr Lib. Cat., vol. ii, No. 327.

Written in ordinary Naskh. Not dated; apparently 12th century A.H.

No. 2387.

fol. 86; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

الصراط المستقيم

AS ŠIRÂT AL MUSTAQÎM.

A beautiful copy of a treatise on philosophy expounding the connexion between the Infinite and the Finite, or God and the World. It was dedicated to a king whom the author does not mention, probably Shâh 'Abbâs I of Persia (A.H. 996-1038=A.D. 1587-1629). The present work like the preceding is arranged in مسالك which are subdivided into sections (فصول). The work is written in an obscure style.

Author: Muḥammad Bâqir bin Muḥammad ad Dâmâd محمد باقر بن محمد الداماد, a famous scholar of Persia see No. 2386 above.

Beginning:—

البقاء دون افق عزك وجلالك و الثناء و راء سراق قدسك
وبعد فاحوج الخلق الى رب الغنى محمد بن محمد
المدعوب باقر الداماد الح *

For other copies of the work see India Office, No. 581; Āṣafi-yâh, No. 237; Bûhâr Lib. Cat., vol. ii, No. 329.

Written in beautiful Naskh within gold-ruled borders. Not dated; apparently 12th century A.H.

No. 2388.

fol. 53; lines 21; size $8\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3$.

الایمانات والتشريفات

AL ÎMÂDÂT WA AT TASHRÎFÂT.

A work on philosophy dwelling on the eternal and accidental, composed later than Ufuq al Mubîn (No. 2386 above) and Aş Širât

al Mustaḳīm (No. 2387 above). The present work is also called Aṣ Ṣaḥifat Al Malakūtiyah *الصحيقة الملكتية*. The work is divided into a prologue and several chapters called *مقايات*. The contents of the work are fully described in Būhār Lib. Cat., vol. ii, No. 330.

Author: Muḥammad Baqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد, see No. 2386.

Beginning:—

سبحانك اللهم رب الخلق و الامر لك الملك و لك الحمد
..... و بعد فان اجوح المربريين محمد بن محمد الملقب
بداماد يقول ان هذه صحيقة ملكوتية *

For other copies of the work see Rāmpūr, No. 32; Būhār Lib. Cat., *loc. cit.*

Written in beautiful Naskh. Not dated; apparently 12th century A.H.

A note on the title-page tells us that the author commenced the present work in A.H. 1012.

No. 2389.

foll. 27; lines 21; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3$.

خلصة ملكوتية

KHULASATU MALAKŪTIYAH.

A treatise on philosophy, expounding the divine essence and the existence of the world, and maintaining that it will come to an end, composed in A.H. 1040. The work is divided into several sections, called *خلسه*. Each *Khulsa* is subdivided into several chapters. The author refers repeatedly to another of his compositions, viz., Aṣ Ṣaḥifat al Malakūtiyah (No. 2388 above).

Author: Muḥammad Bāqir bin Muḥammad ad Dāmād محمد باقر بن محمد الداماد, see No. 2386 above.

Beginning:—

سبحان فائق العدم فاطر الوجود و بعد فان اجوح المربريين
الى الرب الغنى محمد بن محمد الملقب بداماد املى
عليكم صحيقة القدس في خلسة الملكوت *

We are not acquainted with any other copy of the work.

Written in good Naskh within gold-ruled borders. Not dated; apparently 12th century A.H.

No. 2390.

fol. 48; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×3 .

The Same.

An incomplete copy of the preceding work corresponding with fol. 1-17 of the previous MS.

Written in Naskh. Not dated; apparently 13th century A.H.

No. 2391.

fol. 190; lines 23; size 9×5 ; $6\frac{1}{2} \times 5$.

المبدأ والمعاد

AL MABDA' WA AL MA'ÂD.

The above-title of the work is not found in the body of the MS., but the scribe in the following colophon mentions the work under this title:—

قد وقع الفراغ من تحرير هذا الكتاب المسمى بالمبدأ والمعاد
مولانا صدر الدين الشيرازي سنة اثنين ومائة والف بخط احقر العباد
عبد العلى الخ *

It is a work on philosophy dealing with important points in metaphysics and with the knowledge of the soul. The author compares the philosophical theories with those of Islamic dogmas. The theories which are contrary to Islamic dogmas are fully criticized and refuted. The work was composed later than another of the author's compositions, viz., *Sharḥu Hidāyat al Hikmat* (see No. 2368 above), to which he refers in the present work. It is divided into the following two Fann:—

(i) Foll. 3^b-81^a.

الفن الاول فى بيان الربوبيات

(ii) Foll. 81^b-190.

الفن الثانى بالنظر المختص بالمعاد

• Author: Šadraddīn Muḥammad bin Ibrāhīm ash-Shirāzī
 صدر الدين محمد بن ابراهيم الشيرازي. He died in A.H. 1050 = A.D. 1649;
 see No. 2369 above.

Beginning:—

سبحانك اللهم يا مبدع المبادئ والعلل اما بعد فيقول
 افقر خلق الله محمد بن ابراهيم المعروف بالصدر الشيرازي لما
 رأيت التطابق بين البراهين العقلية والآراء النقلية صادفت التوافق بين
 القوانين الحكمية والاصول الدينية التي هي طنفس ما يطلبه
 النفوس فرأيت ان يشمل كتابي هذا على فنيين كريمين
 اعنى فن الربوبيات و علم النفس من الطبيعيات الخ *

No mention of the present work is found in any catalogue.

Written in Nasta'liq. Dated A.H. 1102.

Scribe: عبد العلى.

The title-page contains the seals of the Awadh Kings of 13th century A.H.

Three seals of Awadh rulers of the 12th century are found on the title-page.

No. 2392.

fol. 267; lines 9; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work. The present copy is described in the Hand-list, No. 1915, as a work on philosophy by an unknown author, since the beginning of this copy differs from that of the preceding copy, being as follows:—

الحمد لله رب العالمين والعاقبة للمتقين والصلوة والسلام على رسوله
 محمد وآله واصحابه اجمعين اما بعد فهذا الخ *

But the fact that from the phrase التي هي انفس to the end both copies agree verbatim indicates that they are the same work with different beginnings. The beginning of the preceding copy seems to be the authentic beginning of the work, as it contains the name of the author and other particulars.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2393.

foll. 81; lines 15; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 4\frac{1}{2}$.

الشمس البازغة

' ASH SHAMS AL BÂZIGHAH.

A well-known commentary on the commentator's own treatise on Physics called *Al Hikmat al Bâlighah*.

By Mullâ Mahmûd bin Muḥammad al Fârûqî al Jawanpûrî ملا محمود بن محمد الفاروقى الجونپورى, an eminent Indian scholar who died A.H. 1062=A.D. 1561. See Lib. Cat., vol. xxi, No. 2193.

Beginning:—

احمد الله حمد الشاكرين واصلى على محمد وآله الطاهرين

For other copies of the work see India Office, Nos. 561-62; Râmpûr, Nos. 124, 125; Āṣafiyah, Nos. 35, 156, 222, 254.

The present work was frequently lithographed. For a lithographed copy dated A.H. 1278 see Râmpûr, No. 123.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2394.

foll. 251; lines 12; size $9 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

A beautiful copy of the preceding work.

Written in Nasta'liq within gold-ruled borders. The first two folios are illuminated. Dated A.H. 1246.

An inscription of لسان السلطان محمود، الدوله منشى مقدر عليخان بهادر is found on the title-page.

Scribe: نجف على الرضى.

No. 2395.

fol. 134; lines 19; size $12 \times 7\frac{1}{2}$; 8×5 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2396.

fol. 102; lines 26; size $10\frac{1}{2} \times 7\frac{1}{2}$; $9\frac{1}{2} \times 6\frac{1}{2}$.

الكاشية على الشمس البازغة

AL HÂSHIYATU 'ALÂ ASH SHAMS AL BÂZIGÂH.

A gloss on Ash Shams al Bâzigâh (No. 2393 above), much appreciated by the scholars of his time.

By Hamdallâh bin Shukrallâh bin Shaikh Dâniyâl bin Pir Muḥammad Aṣ Ṣiddiqi حمد الله بن شكر الله بن شيخ دانيال بن پير محمد الصديقي. He died in A.H. 1160=A.D. 1747. See Lib. Cat., vol. xix, No. 1583.

Beginning:—

له الحمد و المنة و على رسوله و آله الصلوة و التحية الخ *

For two other copies of the work see Râmpûr, Nos. 56, 149/7.

Written in Nasta'liq. Not dated; apparently 12th century A.H.

No. 2397.

fol. 272; lines 17; size $10\frac{1}{2} \times 5\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2398.

fol. 290; lines 17; size $8\frac{1}{2} \times 5$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2399.

fol. 107; lines 26; size $10\frac{1}{2} \times 7\frac{1}{2}$; $9 \times 6\frac{1}{2}$.

الكَاشِيَّةُ عَلَى الشَّمْسِ الْبَازِغَةِ

AL ḤĀSHIYATU 'ALĀ ASH SHAMS AL
BĀZIGĀH.

A very useful gloss on *Ash Shams al Bāzigah* (No. 2393 above) of which no other copy is known. The name of the writer of the gloss is not known, but the following note on the title-page states that Mullā Nizāmuddīn bin Qutbuddīn as Sihālawī بن نظام الدين بن قطب الدين السهالوي (d. A.H. 1161=A.D. 1748; see Lib. Cat., vol. x, No. 556) is the author of the work:—شمس بازغة من تصنيف ملك العلماء. حضرت نظام الدين لکنوی قدس سره. The statement is correct, since he refers to another of his compositions, viz., *Sharḥu 'Aqā'id Nasafi*; see Lib. Cat., vol. x, No. 556.

Beginning:—

له الحمد في الاولى و الآخرة الخ *

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2400.

fol. 198; lines 19; size $10\frac{1}{2} \times 6\frac{1}{2}$; $7 \times 3\frac{1}{2}$.

الكَاشِيَّةُ عَلَى الشَّمْسِ الْبَازِغَةِ

AL ḤĀSHIYATU 'ALĀ ASH SHAMS
AL BĀZIGĀH.

A very popular gloss on *Ash Shams al Bāzigah* (No. 2393 above).

• By Mullâ Hasan bin Qâdî Gulâm Mustafâ al Lucknawî ملا حسن بن قاضي غلام مصطفى اللكنوي. He died in A.H. 1169=A.D. 1783. See No. 2270 above.

Beginning:—

الحمد لله الذي كل اللسان في تكميده الخ *

For other copies of the work see Râmpûr, No. 57; Bûhâr Lib. Cat., vol. ii, No. 333.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

No. 2401.

fol. 62; lines 23; size $9\frac{1}{4} \times 5\frac{1}{2}$; 6×3 .

• يتيمة العصر في المد والجزر

YATÎMAT AL 'AŞR FÎ AL MADDÎ' WA AL JAZR.

Two titles of the work are given in the colophon quoted below, viz., that given above and Waryu az Zand. The work under these two titles is also noticed in Berlin, No. 6053. The author in the present work expounds the philosophical theories relating to مد و جزر (ebb and flow) in rivers. The philosophical theories which are contrary to Islâmic dogmas are refuted.

Author: 'Abdal Qâdir bin Aḥmad bin 'Alî bin Mîmî عبد القادر بن أحمد بن علي بن ميمى, a scholar of the 11th century A.H. who studied under Ibrâhîm bin Ḥasan al Kurdî and others. Beside the present work the following works of the author are known to us:—(i) الرسالة الكاشية على (iv) الرسالة في التصريف (iii) الرسالة في العروض (ii) في المنطق التلويح. He died in A.H. 1085=A.D. 1674. For his life see K̲l̲ulâṣat al Aṣar, vol. ii, p. 469; Tâj at Ṭabaqât, vol. xi, No. 437; Brock., vol. ii, p. 377.

Beginning:—

الحمد لله الذي خلق الماء اما بعد فيقول الفقير الى الله عبد القادر بن احمد بن علي بن ميمى كان الله له هذا ما سبق الوعد به في بيان سبب المد و الجزر *

Only one other copy of the work is noticed, viz., in Berlin, No. 6053, where the contents of the work are fully described.

The name of the scribe and the date of transcription are not known, but the following colophon states that he was a pupil of the author:—

تمت الرسالة الموسومة بروى الزند و ان شئت يتيمة العصر
..... تأليف سيدى و قدوتى الشيخ عبد القادر بن احمد بن على
بن ميمى النخ *

No. 2402.

fol. 188; lines 15; size $10 \times 6\frac{1}{4}$; $7 \times 4\frac{1}{2}$.

العروة الوثقى

AL'URWAT AL WUṢQĀ.

A work on philosophy, discussing the philosophical theories of the world according to the versions of Plato and Aristotle referred to in No. 2336 above. The author, comparing the philosophical and religious views of Aristotle, holds that the world was created and has a beginning and an end.

Author: Mullâ Kamâladdîn as Sihâlawî السهالوى, a prominent scholar of India, who died in A.H. 1175=A.D. 1761. See Lib. Cat., vol. x, No. 557.

The copy is defective at the beginning and opens abruptly thus:—

من حضيض انفال الى قلة الحال و لم يغالوا الى ما ينبغي ان يغال

..... سميتها بالعروة الوثقى *

For a complete copy of the work see Râmpûr, No. 136.

Written in Nasta'liq. Dated 1246 Faṣli era.

Scribe: شيخ جان على. Shaikh Jân'ali, the scribe, was a native of a village, viz., Abdâlchakk in Bihar. In the following colophon he says that he transcribed the present copy in the home of one Mirza Aḥmad 'Ali of Muḡalpura, a Moḡallah in Patna city:—
بخط خام
شيخ جانعلى متوطن موضع ابدال چک بمكان مرزا احمد على ساكن مغلپورة
اختتام يافت .

No. 2403.

fol. 88; lines 19; size 13×9; 8×4½.

الهدية السعيدية

AL HADYAT AS SA'IDÎYAH.

A well-known and useful work on Physics, dedicated to Muḥammad Sa'id Khân Bahâdur Nawwâb of Râmpûr in A.D. 1858.

Author: Faḍlalḥaqq bin Faḍl Imâm al Khairâbâdî فضل الحق بن فضل امام الخير آبادى. He died in A.H. 1278=A.D. 1862. See No. 2316 above.

Beginning:—

الحمد لله ولى النعمة و بعد فبذة جملة جميلة فى الحكمة
الطبيعية و خدمت ببا حضرة من خصه الله تعالى من عموم الامم
..... محمد سعيد خان ببادر الخ *

For other copies of the work see Râmpûr, Nos. 168–170; Âsafiyah, Nos. 182, 294.

The work has been frequently lithographed. For a lithographed copy dated A.H. 1283 see Râmpûr, No. 167.

For a gloss on the present work by 'Abdalḥaqq, the son of the author, who died in A.H. 1316, see Râmpûr, No. 171.

The present MS. is defective at the end.

Written in Nasta'liq. Not dated; apparently 14th century A.H.

A note which runs thus: مدية سعيدية قلمى بخط منشى على حسن
tells us that one Munshî 'Alî Ḥasan is the scribe of the MS.

DIALECTICS.

No. 2404.

fol. 24; lines 21; size 9×6; 6×4.

حاشية شرح رسالة اداب البحث

HÂSHIYATU SHARḤU RISÂLATI
ÂDÂB AL BAḤṢ.

A very useful gloss on the commentary of Kamâladdîn Mas'ûd Shirwânî (d. A.H. 905=A.D. 1499) on the Risâlatu Âdâb al Baḥṣ. '.

For a copy of the said commentary see Br. Mus. Suppl., No. 737. The text, viz., *Risâlatu Âdâb al Bahs*, dealing with the rules and principles of disputation and argument, is by Muḥammad bin Ashraf al Ḥusain as Samarqandî, who was alive in A.H. 690=A.D. 1291; for a copy see No. 2411/4 below.

The writer of the gloss is 'Imâdaddîn Mir Abu'l Fath Muḥammad bin Amin عماد الدين مير ابو الفتح محمد بن امين, commonly called Tâj as Sa'îdî Al Ardbilî التاج السعيدى الاردبيلى, a scholar and author of the 9th century A.H. who flourished in the reign of 'Uluġ Beg (A.H. 850-853=A.D. 1447-1449). The date of his death is not definitely known. In Berlin, No. 5277, the date of his death is given as A.H. 875=A.D. 1470, but Brock., vol. ii, p. 208, says that he died in A.H. 950=A.D. 1543. However, we prefer the date given in Berlin, since our author flourished in the reign of 'Uluġ Beg.

Beginning:—

قال الفقير الى الله الغنى ابو الفتح فتح الله ابواب
السعادة قوله المنة علينا ان سلك طريقة العمل بالحديث
معنى لان حقيقة الحمد عند المحققين اظبار الصفات الكمالية ان *

For other copies of the work see Berlin, No. 5277; Br. Mus. Suppl., No. 738; Cairo, vol. ii, pp. 273-277.

The MS. is defective at the end.

Written in Nasta'liq. Not dated but it was written before A.H. 1026, since a note dated A.H. 1026 is found on the margin of the last folio.

No. 2405.

fol. 4; lines 24; size 9×6; 6×4.

الرسالة العنصرية وشرحه

AR RISÂLAT AL 'ADUDÎYAH WA SHARḤUHÛ.

A very concise treatise of Qâdî Aḍud (d. A.H. 756=A.D. 1355; see Lib. Cat., vol. xix, No. 1545) containing the rules of disputation, followed by a commentary. The whole of the treatise is given on fol. 1^a.

It begins thus:—

لَكَ الْحَمْدُ وَالْمُنَّةُ وَعَلَى نَبِيكَ الصَّلَاةُ وَالْثَنُّ إِذَا قُلْتَ بِكَلَامٍ
إِنْ كُنْتَ نَاقِلًا فَتَطْلُبُ الصَّحَّةَ الْحَقَّ *

For other copies of the treatise see Berlin, No. 5293; Leid., No. 1552; India Office, No. 586.

The treatise is followed by the commentary, which begins on fol. 1^b thus:—

و بِهِ اسْتَعِين لَكَ الْحَمْدُ جَعَلَ اللَّهُ مَخَاطِبًا تَنْبِيهَا عَلَى الْقُرْبِ وَالْإِنِّ
الْأَتَقِ بِحَالِ الْحَامِدِ إِنْ يَلْحَظُ الْمَحْمُودُ *

Commentator: Mullâ Muḥammad al Ḥanafî at Tabrizî ملا محمد الحنفى التبريزى, a famous scholar of Persia. He died in A.H. 900 = A.D. 1495. See Brock., vol. ii, p. 208; Berlin, No. 5296.

For other copies of the commentary see Berlin, No. 5296; Goth., No. 2811, Bûhâr Lib. Cat., vol. ii, No. 461/3.

Dr. Hidâyat Husain in Bûhâr Lib. Cat., *loc. cit.*, failed to identify the author and tells us that it is a commentary by an unknown author.

Written in Naskh. Dated A.H. 1206.

No. 2406.

fol. 14; lines 15; size 4 × 3; 3½ × 2½.

الآداب الشريفة

AL ADÂB ASH SHARÎFIYAH.

A well-known treatise on the principles of disputation and argument. The present treatise along with commentary No. 2411/8 below is taught in almost all Madrasahs. The work is divided into a *Muqaddimah*, several *Bahş* and a *Khâtimah*.

Author: 'Alî bin Muḥammad al Jurjânî علي بن محمد الجرجاني, commonly called As Sayyid Ash Sharîf. He died in A.H. 816 = A.D. 1413. See Lib. Cat., vol. v, part ii, No. 356.

Beginning:—

الحمد لله الذى لا مانع لحكمه و لا ناقض لقضائه
وبعد فهذه قواعد البحث متضمنة بما يجب استحضارها فى فن المناظرة
الباحث عن كيفية البحث صيانة للذهن من حيث الضلالة مرتبة على
مقدمات و ابحاث و خاتمة الخ *

The MS. along with commentary No. 2411/8 below has been frequently lithographed.

Written in Nasta'liq. Dated A.H. 1458.

Scribe: منشى واعظ على.

No. 2407.

fol. 70 ; lines 15 ; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

الآداب الباقية

AL 'ÂDÂB AL BÂQIYAH.

The first of the two commentaries on *Al Âdâb Ash Sharîfiyah* (No. 2406 above), by 'Abdalbâqî bin Ġawṣ al Islâm aṣ Ṣiddiqî al Jawanpûrî عبد الباقى بن غوث الاسلام الصديقى الجونپورى. He was a well-known scholar of Jawanpûr in the 11th century A.H. and studied under Mullâ Maḥmûd (d. A.H. 1062=A.D. 1561) and others. The said Mullâ Maḥmûd is referred to in the preface thus:—

و هو مولانا المصمود المصمد الجونفوري مولدا و الفاروقى

ابد الله تعالى ظله الظليل الخ *

The date of the author's death is not definitely known. According to *Tuḥfat al A'yân*, fol. 34, his death occurred in A.H. 1084=A.D. 1673, but the author of *Taḍkira'i 'Ulamâ'i Hind*, p. 66, tells us that he died in A.H. 1086=A.D. 1675.

Beginning:—

سبحانك يا مجيب دعاء السائلين بلا مانع و معارض اما بعد
فيقول عبد الباقى بن غوث الاسلام الصديقى سميتها
الاداب الباقية فى شرح الاداب الشريفيه الخ *

The commentator in the preface tells us that he undertook the compilation in A.H. 1060.

For other copies of the work see Berlin, No. 5321; India Office, No. 554; Râmpûr, Nos. 1-3.

Written in Nasta'liq. Dated A.H. 1088.

A note at the beginning states that Mir Muḥammad Ṭâhir is the scribe of the copy. There are marginal notes throughout the copy.

No. 2408.

fol. 86; lines 13: size $5\frac{1}{2} \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding commentary.

Written in Nasta'liq. Not dated: apparently 13th century A.H.

A note at the end says that one Munawwar 'Alī is the owner and the scribe of the copy.

No. 2409.

fol. 97: lines 97; size $8\frac{1}{2} \times 5\frac{1}{2}$; 6×2 .

الابحاث الباقية

AL ABḤÂṢ AL BÂQIYAH.

The second of the two commentaries on Al Adâb Ash Sharifiyâh (No. 2406 above) by the same 'Abdalbâqī referred to in No. 2408. It contains a detailed explanation of the text. The commentator, by the compilation of the present work, has fulfilled the promise made by him at the end of the preceding commentary.

Beginning:—

يا من لا مانع لما اعطاه و لا ناقض لما اتاه اما بعد فيقول

..... عبد الباقي بن غوث الاسلام الصديقي اله *

Only one other copy of the present commentary is known to us, viz., Bûhâr Lib. Cat., vol. ii, No. 365.

Written in beautiful Nasta'liq. Dated Shâhjahânâbad, A.H. 1091.

Scribè: عبد الرسول.

The title-page contains an inscription of لسان السلطان محمود الدولة dated A.H. 1270 (see No. 2381).
 بهادر محمد صفدر عليخان

No. 2410.

fol. 25; lines 21; size $8\frac{1}{2} \times 5$; $6 \times 2\frac{1}{2}$.

الآداب الرشيدية

AL ÂDÂB AR RASHÎDIYAH.

The well-known commentary on Âdâb Ash Shar'fiyah (No. 2406 above); it is commonly known as Al Munâzarat Ar Rashidiyah. Being a standard book on the subject it is taught in almost all Madrasah.

Commentator: 'Abdarrashîd bin Shaikh Mustafâ bin 'Abdalhamîd al Jawanpûrî, عبد الرشيد بن شيخ مصطفى بن عبد الحميد الجونپوری, a distinguished scholar of Jawanpûr, who studied under eminent scholars of that place. After completing his education he spent a considerable time in teaching students. Thereafter he devoted himself to Sûfism and studied the books of the famous Sûfi Muhiaddin al 'Arabî (d. A.H. 638=A.D. 1240). He was invited by Shâh Jahân (A.H. 1037-1069=A.D. 1628-1659) to his court, but he did not accept the invitation, saying that he preferred a retired life. He died in A.H. 1080=A.D. 1669. For his life and works see Subhât al Marjân, fol. 66^b; Ma'aşir al Kirâm, fol. 203; Taḍkira'i 'Ulamâ'i Jawanpûr, p. 61.

Beginning:—

الحمد لله بدأ بعد التيمن بالتسمية بحمد الله وسبحانه وتعالى

اقتداء باحسن النظام الخ *

For other copies of the work see India Office, No. 558; Râmpûr, No. 10; Bûhâr Lib. Cat., vol. ii, No. 461/ii.

The work has been frequently printed and lithographed.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN DIALECTICS.

No. 2411.

fol. 52; lines 15; size $7\frac{1}{2} \times 6\frac{1}{2}$; 5×3 .

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains eight treatises on dialectics, of which two are in Persian. Written in Naskh and Nasta'liq by the same scribe, viz., 'Abdarrahmān, in A.H. 1120.

Foll. 1-4, I. Risālah Dar Ādābi Bahṣ بحث رساله در آداب. A treatise on dialectics in Persian, divided into four Faṣl. Neither the treatise nor its author is mentioned in any catalogue.

Beginning:—

الحمد لله لا مانع و لا ناقض لقضائه بدانکه بحث

از روی لغت تفتیش و جستجو کردن است الخ *

Written in Nasta'liq.

Foll. 5-6, II. Ar Risālatu Al 'Aḍudīyah الرسالة العضدية. A very concise treatise containing the rules of disputation by Qāḍī 'Aḍud Ṭāfi عضد. For other particulars see No. 2405 above.

Written in Naskh.

Foll. 7-13, III. Sharḥu Risālati Ādāb al Bahṣ شرح رساله آداب. A commentary on the above-mentioned treatise, by Mullā Muḥammad al Hanafī الملا محمد الحنفی.

For other particulars see No. 2405.

Written in Naskh.

Foll. 24-34, IV. Ar Risālatu fi Ādāb al Bahṣ الرسالة في آداب. The present treatise is recorded in the Hand-list, No. 2566, as an anonymous treatise, as no mention of the author is given anywhere in the MS.

We learn that the treatise is Ar Risālatu fi Ādāb al Bahṣ, since the beginning of the same treatise given in Berlin, No. 5272, agrees verbatim with the beginning of our treatise, quoted below. Hence the author given in Berlin, *loc. cit.*, is necessarily the author of our treatise, viz., Shamsaddīn Muḥammad bin Ashraf al Huseinī As Samarqandī شمس الدين محمد بن اشرف الحسيني السمرقندي.

He was a distinguished scholar of the 7th century A.H. The date of his death is not known, but he was alive in A.H. 690=A.D. 1291. See No. 2264 above.

Beginning:—

المنة لواهب العقل هذه رسالة في آداب البحث يحتاج اليه كل متعلم لتكون حافظة له في البحث الخ *

For other copies of the work see Berlin, Nos. 5272-3; Munich, Nos. 664-68; Leipzig, Nos. 351-3; Paris, No. 393/3; Bodl., Nos. 511/2, 255; Br. Mus., No. 421/3; India Office, No. 486.

Written in Naskh.

Foll. 35-37, V. Ar Risâlatu fi Âdâb al Baḥṣ ḥâṣṣa في آداب الرسالة. A treatise on the rules of disputation. Neither the treatise nor its author is mentioned in any catalogue.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيدنا محمد و آله
اجمعين و الدليل قول مركب من القضيتين او اكثر للتأدى الى تصديق
نظري و هذا التصديق يسمى نتيجة و تصديقا الخ *

Written in Nasta'liq.

Foll. 38-42, VI. Risâla'i Manzûmah Dar Âdâb Baḥṣ رسالة
منظومة در آداب بحث. An versified treatise in Persian on the principles
of disputation.

Neither the treatise nor its author is mentioned in any catalogue, but in the following verse at the end the author refers to his poetical name, viz., Ḥâfiẓ, thus:—

ابن چمن مرکسی که سیر کند
بهر حافظ دعاء خیر کند

We know one poet whose poetical name is Ḥâfiẓ (died A.H. 792=A.D. 1393; see Persian Lib. Cat., vol. i, No. 231), but there is no evidence to suggest that the same Ḥâfiẓ is the author of this work.

The preface begins with an Arabic verse thus:—

الحمد لله خالق الآداب
منة للسائلين خير و ثواب

o The work itself begins thus:—

مخبري كه خبر دهد ز كتاب
ان ترك پژوه ليس ثواب

Written in Naskh.

Foll. 43-45, VII. *Ar Risālatu fi Ādāb al Baḥṣ* الرسالة في آداب البَحْث. A treatise on the principles of disputation. It begins without the preface thus:—اعلم ان كلام الناظر اما ان يقع في التعريفات او في المسائل. Neither the author nor the treatise is mentioned in any catalogue.

Written in Naskh.

Foll. 46-52, VIII. *Al Ādāb Ash Sharifiyah* الآداب الشريفة, a well-known treatise on disputation, by 'Ali bin Muḥammad al Jurjānī علي بن محمد الجرجاني, commonly called السيد الشريف. He died in A.H. 816=A.D. 1413.

For other particulars see No. 2406.

Written in Naskh.

No. 2412.

fol. 66; lines 28; size $8 \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

المجموعه

AL MAJMU'AH.

The present Majmū'ah contains two different commentaries on two different treatises. Written in Naskh. Not dated; apparently 12th century A.H.

Foll. 1-10, I, [Al Qit'atu Min Ash Sharḥ] القطعة من الشرح.

It is a fragment of a commentary on a treatise containing the accounts of the day of resurrection. The commentator's name and the name of the author of the text are not known.

It opens abruptly thus:—كذلك في اللوح كل حرف قدر.

It is also ending abruptly thus:—والاعلام له من المنزلة.

Foll. 11-65, II. *Ash Sharḥu 'Alā Risālah Ādāb Al Baḥṣ* الشرح على رسالة آداب البَحْث.

It is a commentary on *Risâlah Âdâb al Bahş* of Muḥammad Aṣhrāf Samarqandī (see No. 2411/4 above). The present MS. is defective at the beginning. It begins abruptly thus:—

انما هو لترک الحمد كما ان ادا ب المصنفين لا تيان بها النح *

In the Hand-list, No. 2853, it is said that the commentary is on an anonymous treatise, but the fact that the following text here quoted for the explanation agrees with the treatise, No. 2411/4 at once tells us that it is a commentary on the treatise referred to above:—

آداب البحث يحتاج اليه كل متعلم النح *

No other copy of the work has been traced so far.

